

MISSIONARIES AND MISSIONARY  
WORK.

BY

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Shanghai.



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## MISSIONARIES AND MISSIONARY WORK.

By HON. T. R. JERNIGAN,

*Consul-General at Shanghai,  
China.*

THE riots in China during the spring and summer of 1895, elicited opinions wherever the channels of intelligence penetrated. The efficiency of missionary work was widely discussed, and from the various arguments, various conclusions were deduced. The discussions appear to have been more energetic than former discussions on kindred subjects, and this may have been due to the advanced state of mental culture, which ever admits the influence of religious training as a

potential agency in the progress of civilization.

When it became known that the Christian mission at Cheng-tu had been looted and burned, and that a few weeks later, men, women and children had been murdered at Kucheng, because they had gone there to teach Christianity, the feeling of the civilized world grew indignant and horrified by the outrage and murder. Whatever opinions were entertained as to the efficiency of missionary work, no one in civilized lands excused or palliated the violence of the Chinese rioters, and it should be written to the credit of Americans in China that they were the first to convene in public assembly and to present to their Government resolutions of condemnation. And it is no less due to historic truth to write that it was the Government of the United States which took the first step to impress upon China that

in no part of her vast territory could an American citizen be disturbed in his rights with impunity.

The excitement of the year 1895 has somewhat passed away. Fond memory has erected a beautiful memorial shaft as a final tribute to the martyred dead of Kucheng, and those who were driven from their homes at Cheng-tu have returned to their work of Christian love and charity. The courier lines of Christian civilization have been advanced, and their outposts are as loyally sentineled as was the faith that was first at the cross and last at the grave. The time and the surroundings seem opportune for the subject of this paper.

There are about eleven hundred American missionaries in China representing the Protestant Churches of the United States and following their respective callings in the different provinces of the Empire.

Many of these missionaries I know personally, and I have visited some at their homes and attended the services they conduct in their chapels. They need no witness to testify in their behalf. Their work is not done in a corner; all can see it, and those who go to learn the truth and will speak and write it are the best witnesses to the Christian character of the missionary and the efficiency of his work.

My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity.

There ought to be no patience with the sentiment that goes out to

the great outer world, which is separated by the seas from this ancient Empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice. Whatever may have been the social and mental culture of the American traveller in the interior of China, he cannot be envied if when far from the open ports and resting within some walled city, he does not feel new inspiration and relief as he hears the morning and evening bells of some American mission ringing out, clear and distinct, against an idolatrous sky, the notes which, on every Sabbath morning, vocalize his native land with a hymn of praise to the God who has favored that land above all other lands. Wherever an American mission chapel may be found in China there the words of

Christ are taught; and around the home altars of American missionaries, the Christian virtues are practiced and the customs and teachings of home inculcated.

Within such homes, patriotic sentiments are cultivated, and the children learn from example to revere the great names of our history and the events recorded therein which have made bright and happy the future of American manhood. Distance and time have in no sense abated the love of home and country in the breast of the American missionary, and the stars and stripes waving over legations and consulates in this distant land, are as much the cynosure of hope to him as when seen floating from the dome of the Capitol. Association and experience have impressed upon me the truths I have here written, and justice to American citizenship demands that they be stated.



The efficiency of missionary work has other tests than the statistics which show the number of the mission stations and converts. The customs and prejudices of the country are agencies promotive or non-promotive, and, when the latter, prove of the most insuperable difficulty. Tested by this standard no field was more uninviting than China. for the customs and prejudices of the Chinese were entrenched in centuries of superstition that met the missionary at the border with a wall of conservatism which had withstood the intellectual assaults of all former ages.

Here is the most ancient Empire of the world. As far back as history has reached, China existed twenty-two hundred years before Christ, fifteen hundred before the founding of Rome, and seven hundred years before the date of the Exodus. And as it existed when history first

found it, so it has existed during all the intervening centuries. The ethics, the laws and the administration thereof have not changed. The most industrious and far-reaching research into antiquity records that the Chinese were governed by the same form of parental government which has stood unshaken amid the fall of surrounding Empires, and is as influential in its life today.

Whatever pertains to the land or the people of China carries with it the idea of immensity. The Empire includes five million square miles, while the eighteen provinces which divide China proper embrace an area of one million, five hundred thousand, with an average size of over eighty thousand square miles, about twice the size of Ohio or Virginia, and an average population of sixteen millions, though some of the provinces contain as many as thirty-million inhabitants.

One of the great plains of the world is the plain through which flow the Yellow and Yangtse rivers, being two hundred and ten miles in extent and supporting a population of one hundred and seventy-five millions, nearly three times as large as the population of the United States by the last census. The sceptre of the Emperor of China bears sway over one-tenth of the habitable globe, and, according to estimates, his subjects number four hundred millions. In territory and population, the reader has before him the magnitude of the undertaking to make an entry into either, and can appreciate the difficulty on this line encountered by the missionary. The land and the people are not only immense and overwhelming, but strange, unique and without analogy.

But other difficulties, more insuperable than the size of territory

and the number of population, meet the pioneer missionary at the threshold of his undertaking. He must learn one of the most difficult of languages, and one which appears to have been fashioned to exclude successful communication with other nations. In the place of an alphabet there are twenty-five thousand hieroglyphics,\* or ideographic characters, each constituting a word, and out of which there is a language exclusively for literary use, to be seen, not heard; to be read, not spoken; and with a branch somewhat easier and less stilted. Next comes the language of the Mandarins or court language, spoken in the northern and central provinces, and one which about ten per cent. of the men and one per cent. of the women who read it can understand. And thus from such an alphabet, as it were, three dissimilar languages have been constructed, and these

must be mastered by the missionary before he can preach unaided to all classes of Chinese.

Linguistic talent and application will in time enable their possessor to learn the Chinese language, but after he does learn it a difficulty still more insuperable confronts him, for nothing is so difficult to overcome as habits of religious thought and conviction. Lessons of religious duty taught around the fire side and impressed by daily example become imbedded in the inmost heart, and grow with our growing. Such lessons shape life and are hallowed by the memories of early association and parental love ; and the Chinese like other people, probably to an extent not surpassed by any other people, hold ancestral teachings and examples in the most sacred memory, and it is this principle of human nature that is the basis of the opposition of the Chinese to missionary work.

The missionary when he comes to China finds three religions dwelling harmoniously side by side. The writings of Confucius are the source from which the rulers and *literati* derive their theories of government and social duties, and the ethics of this Chinese writer pervade and influence every phase of Chinese life. The doctrines taught by Confucius are cited as the infallible criterion of uprightness in public and private life, and were disseminated centuries before the coming of Christ. Then there is Taoism, a second form of religious faith and practice, originating with Laotse in the century the Jews returned from Babylon. And it is recorded that the Emperor who reigned in the year 65 A. D., being dissatisfied with the conclusions of either or both of the philosophers named, sent an embassy to India in search of something better, and as the result Buddhism made its advent

into China. The three religions indicated were peacefully taught in China when Mohammedanism arose and its adherents entered the Empire and have increased their number, principally in the Western provinces, to thirty millions. These facts are presented as evidence that to lead China into new religious paths will require the most patient perseverance and a faith that never falters.

The first attempt to introduce the Gospel into China was made by the Nestorians in the sixth century. From the published accounts, they entered the west of the Empire and resolutely pushed across the vast space of desert and mountain ranges of that geographical section. Details are wanting to show the full extent of their work, but there is little doubt that they made multitudes of disciples, and that afterwards they lost their influence. The famous tablet at Sing-an in Shan-si, bearing

date 781 A. D., and in Chinese and Syriac characters, telling something of the triumph of the cross, is the only visible trace of the Nestorian effort to plant firmly the cross in China. Very recently I saw some of the Nestorian sect in Shanghai, and when they requested a small contribution to aid in some religious work, I asked about the history of their sect, and was pointed to the tablet at Sing-an as proof of their first attempt to teach Christianity in China.

The failure of the Nestorians did not discourage other Christian denominations from attempting to Christianize China, and in the 13th century the Catholics entered the Empire also from the West. They were at first successful, when the decline of Catholic influence was arrested by the zeal of Xavier, whose plans of evangelization were conceived with the fervent energy and comprehensiveness which have



brought so many triumphs to the Catholic Church, and the realization of which in this case death alone prevented. In 1580, Vaglignani, the Superior of Jesuit missions in the far East, selected Matteo Ricci and others, and sent them to Macao to push their way into the interior, and for a hundred and fifty years from 1580, great activity was displayed, and many converts were made, and after an effort of twenty-one years a Catholic Mission was erected at Peking. Success now seemed assured, but the Benedictines and the Franciscans and Jesuits who had moved in solid line until a lodgment had been made in Peking, no sooner planted the cross than dissensions arose among themselves, when the constant appeals to the Pope caused confidence to be shaken in their professions, and resulted in the edict of 1736 for their expulsion. Then a long period of persecution followed.

If the Churches of Christ could marshal their influences and centre them in China by a united effort, the exclamation of Vaglignani, centuries ago, "O Rock, Rock, when wilt thou open?" may have been sooner answered, and affirmatively.

But the cause of missionary work in China received an immense advantage when the successful navigator, Vasco de Gama, doubled the Cape of Good Hope. This daring feat of navigation pointed out a new route for commerce, and introduced Europeans to Asiatics. Thus it is that Christianity and commerce have ever been the pioneer agents of the larger civilization that follows, potentially aiding, one the other, in extending the domain of Christian culture, and the refinement of human wants.

At the beginning of the present century the Chinese were no more favorably disposed to mission work

than previously, but the earnest zeal of the missionary was inspired by a brighter hope. The discovery of Vasco de Gama had opened new ports, and the London Society was the first Anglo Saxon missionary society to move China-ward, and Robert Morrison was selected to be the pioneer. The East India Company at the time enjoyed a monopoly of the China carrying trade, but when Mr. Morrison applied for passage to China on one of the Company's vessels he was refused, and it was necessary for him to voyage to New York, and from there sail for China on an American vessel. He was nine months in reaching Macao, and at Macao the first regular Anglo-Saxon missionary laid his plans for missionary work in China.

What has been subsequently accomplished is told in the reports of the Missionary Societies in China,

every figure telling a volume of sacrifice and struggle, and the aggregate of the statistical tables presenting results that should be convincing to the most cynical.

The Catholic Church has twenty-five bishoprics, and claims a membership of 1,000,000, not including Thibet, Mongolia and Manchuria, and encouraged by such success, its restless energy is directed to the alleviation of bodily as well as spiritual suffering, and its churches, hospitals and schools attest continued success.

At the great Protestant Missionary Conference, at Shanghai, in 1890, the statistics showed that forty societies were represented by one thousand, two hundred and ninety-six workers, and that there were two hundred and eleven ordained, and one thousand, two hundred and sixty-six unordained Chinese rendering efficient service. The entire missionary force was reported at 2,953, or

1,266 Europeans and 1,657 natives, and of the 522 organized churches ninety-four were fully self-supporting. The membership was 37,287, and the contributions of the native Christians for the preceding year were \$36,885. Later statistics\* increase the number of the missionary force to 1,650, and the membership of the churches to 50,000, and estimate that there are about 100,000 who have put themselves within the influence of the Gospel.

In the department of mission *education*, success has been no less assuring. There are now 1,645 foreign and native teachers and 21,353 scholars, many of the latter studying the English language, who in the near future will prove the medium of spreading it to all parts of the Empire. What an agency in the furtherance of commerce!

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\* Now, missionaries, 2,700 ; converts, 70,000.

But it is the mission hospitals that would appear to impress the Chinese most with the efficiency of mission work, and called forth the remark from the great Viceroy, Li Hung Chang: "We Chinese think we can take care of our souls well enough, but evidently you can take care of our bodies better than we, so send us medical missionaries in abundance." The cures made in the hospitals, the Chinese see. They may not understand how they are made, but they know they are made. There are seventy-four mission hospitals, and in 1893, there were 18,898 patients.

The figures given prove, comparatively, that in religion, education and medicine the missionaries have made decided progress, and merit the encouragement of public sentiment. If considered from a commercial point of view, missionary work has accomplished advantages to trade

which the present awakening of China will soon evidence to be of great practical value. China can no longer sleep. The agencies of a civilization whose progress knows no receding ebb, are busily at work within the Empire. Civil engineers are now mapping the vast territory of China and tracing lines for contemplated railways, aided by the information furnished by the missionary, and closely following his tracks across plains and mountains, and by these tracks the business man pilots his ventures to the far interior marts. In the absence of the information furnished by the missionary, many of the trade marts of China would be still unfamiliar to the merchant, and demands for his merchandise confined to much narrower limits. It should be remembered that the ensign of commerce follows close in the wake of the banner of the cross, and he who

would strike down the hand that carries the latter injures the interest of the former. Whatever comforts are enjoyed by the missionary are deserved by the nature and far-reaching results of his work; and a just public sentiment should be ready to add to, but never diminish them.—*Christian Observer*.

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Black and White made the running, attended by Black Chief, to the Monument, where *Aebus* began to come through, and as they entered the straight he was on even terms with *Black Chief* who had shaken off *Black and White*. Up the straight *Aebus* had the race well in hand, for he won easily, though the official verdict was only by a head. *Black Chief* beat *Redvelvet* by a length. Time, 1min. 32secs.

Table with 3 columns: Pony, To win, For place. Lists various ponies and their respective win/loss records.

Dividends:—\$5.20, 5.70, 7.00, 7.40.

2.—THE MASONIC CLUB CHALLENGE CUP.—Value, Tls. 500.—Presented by the Members of the Masonic Club. For China Ponies, being *bona fide* Griffins at date of entry.—To be won at two consecutive Meetings or three times in all by ponies, the *bona fide* property of the same owner or owners.—Entrance, Tls. 10.—70 per cent to the First Pony, 20 per cent to the Second Pony, and 10 per cent to Third Pony; until the Cup is finally won, when the Second Pony will receive 75 per cent, and the Third Pony 25 per cent of the Entrance fees. Weight for inches as per scale.—One mile and a quarter.

Table listing Messrs. Common and Robson's grey Rainbow (Mr. C. R. Burkill), Mr. Tin Wo's black Dogoni-Wetr (Mr. Dallas), Denny's chestnut Bushy Park (Mr. Reynolds), Mustard's grey Memo (Mr. Cox), Tessie's chestnut Parramatta (Mr. Read), Ring's spotted Montebello (Mr. Meyerink), and Linton's grey Suspense (Mr. A. W. Burkill).

Proceedings began by *Parramatta* throwing his rider at the starting post, and when the flag fell he was the last to get away. *Dogoni-Wetr* made the running until the mile post where *Rainbow* commenced to go up, and was leading at the three-quarter mile post. At Probst's Corner *Dogoni-Wetr* had once more gone to the front, whilst *Parramatta* had run into third place. Before the Monument *Rainbow* passed *Dogoni-Wetr*, *Montebello*, and *Parramatta* being the next. *Rainbow* and *Dogoni-Wetr* came into the straight together, but in front of the rails the former answered his rider's call, and won by half-a-length; *Bushy Park* being three lengths behind the Russian pony. *Parramatta* was fourth. Time, 2mins. 45secs.

Table with 3 columns: Pony, To win, For place. Lists Parramatta, Suspense, Bushy Park, Montebello, Dogoni-Wetr, Rainbow, and Memo.

Dividends:—\$9.80, 9.70, 15.80

3.—THE SHANTUNG STAKES.—A forced entry of Tls. 5.—For Subscription Griffins entered at this Meeting.—First Pony to receive 70 per cent, Second Pony 20 per cent, Third Pony 10 per cent.—Weight for inches as per scale. Unplaced Ponies allowed 5lbs.—One mile.

Table listing Mr. John Peel's chestnut Mendip (Mr. Crawford), Messrs. Toeg & Sylva's chestnut Orinoco (Mr. Read), Mr. Linton's grey Divident (Mr. C. R. Burkill), Maccottay's grey Mavepiné (Mr. Renny), Freddy's chestnut Etowah (Mr. Cumming), Sans Souci's grey Teeftie (Mr. Campbell), Essangee's grey Small Pica (Mr. Skimmer), Glendaye's black Claymore (Mr. Machado), Henry Morriss' white Dewberry (Mr. Bell), Messrs. Common & Robson's grey Parole (Mr. Christolm), Mr. John West's chestnut Reformer (Mr. Waillemmer), G. B. Burgoyne's grey Sea-fam (Mr. Dyer), Wol-oh's grey Ary-a-mo (Mr. Collingwood), Wol-oh's dun Jujah (Mr. Crighton), Messrs. Four Star's grey Planet (Mr. Ellis), Mr. Buxey's brown Tansan (Mr. Kladt).

Until Probst's Corner *Small Pica* was leading but he then died away in favour of *Divident* who led until the Monument, where he in turn had to make place for *Orinoco*. Coming into the straight there was a further surprise, *Mendip* going up to *Orinoco* and winning a fine race by a head; half-a-length between second and third. Time, 2 mins. 9secs.

Table with 3 columns: Pony, To win, For place. Lists Tansan, Mavepiné, Claymore, Divident, Sea-fam, Jujah, Small Pica, Reformer, Ary-a-mo, Dewberry, Orinoco, Parole, Etowah, Mendip, Teeftie, Planet, and The Field.

Dividends:—\$267.50 \$10.60, 7.70, 6.20.

4.—THE PARI-MUTUEL CUP.—Value, Tls. 100, added to a Sweepstakes of Tls. 5 each.—Second Pony to receive 30 per cent, and the Third Pony 10 per cent, of the Stakes.—For China Ponies.—Weight for inches as per scale.—Griffins at date of entry allowed 7lbs.—A penalty of 7lbs. for Non-starters and winners at this Meeting.—One mile and a half.

Table listing Mr. Kanuck's grey Meneji (Mr. C. R. Burkill), John Peel's chestnut Pineapple (Mr. Master), Sturgis' grey Vaquero (Mr. Read), Freddy's dun Merrimac (Mr. Cumming), Ring's chestnut Hesperus (Mr. Dallas), Ring's spotted Montebello (Mr. Meyerink), and Linton's grey Capital (Mr. A. W. Burkill). Includes text about Montebello showing in front when the flag fell.

a few strides, and *Meneji* was coming up, taking third position before the quarter-mile post. When in the straight it was seen that the race was between *Meneji*, *Pineapple*, and *Vaquero*, and the first named coming with a rush half way up the straight won by four lengths, three lengths between the second and third. Time, 3 mins. 20secs.

Table with 3 columns: Pony, To win, For place. Lists Capital, Meneji, Vaquero, Merrimac, Pineapple, Hesperus, Montebello, and Field.

Dividends: \$18 \$8.20, 11.20.

5.—THE YANGTZE STAKES.—Value, Tls. 150; Second Pony Tls. 50.—For China Ponies that have run at this Meeting.—Weight for inches as per scale.—Non-Winners at this Meeting allowed 10lbs.—Entrance, Tls. 5.—Two miles.

Table listing Mr. Buxey's black Black Eagle (Mr. Waillemmer), R. C. Renny's black Black Skipper (Mr. Renny), Messrs. Common & Robson's white The Sirdar (Mr. C. R. Burkill), John Peel's spotted roan Zenith (Mr. Bell), John Peel's bay Red Fish (Mr. Master), Hampton's blue-dun Eclipse (Mr. A. W. Burkill), and Rankin's blue-dun Vision (Mr. Skinner).

*Vision* rushed off with the lead, with *Eclipse* lying second until entering the second mile when the latter took command, followed by *Watch*. At the Corner *Black Skipper* on the outside began to go up, and at the Monument was just behind *The Sirdar* who had the lead on the rails. Before the quarter-mile post was reached *Black Eagle* began to look dangerous, and wide on the outside he challenged *Black Skipper* and *The Sirdar*, and heading them half way up the straight won a magnificent race by a short head; *Black Skipper* gaining the second place over *The Sirdar*, who bore out badly, by a similarly narrow margin. Time, 4mins. 26secs.

Table with 3 columns: Pony, To win, For place. Lists Valkyrien, Vision, Destroyer, Black Eagle, Red Fish, Black Skipper, The Sirdar, Watch, Zenith, Eclipse, and Pineapple.

Dividends:—\$38.10 \$7.20, 6.20, 6.90.

6.—THE MANCHU STAKES.—Value, Tls. 150; Second Pony Tls. 50.—For China Ponies, *bona fide* Griffins at date of entry, that have run and not won a race.—Weight for inches as per scale.—Entrance, Tls. 5.—One mile and a quarter.

Table listing Mr. Tin Wo's black Dogoni-Wetr (Mr. Dallas), Grub's bay Tyro (Mr. F. A. Sampson), Ring's chestnut Equinox (Mr. Meyerink), Duplex's brown The Banker (Mr. Renny), and Don Juan's grey Spring (Mr. Kladt).

Mr. Freddy's grey <i>Suwanee</i> (Mr. Cumming).....	10	9.0.0
" John Peel's roan <i>Rockhall</i> (Mr. Master,).....	10	12.0.0
" Hampton's dun <i>Alert</i> (A. W. Burkill).....	10	9.0.0
" Toeg's chestnut <i>Clutha</i> (Mr. Wuilleumier).....	11	4.0.0
" Glendaye's grey <i>Pibroch</i> (Mr. Chisholm).....	11	2.0.0
" Hopeful's grey <i>Velasquez</i> (Mr. Cox).....	11	1.0.0
" Charley's grey <i>Tiny</i> (Mr. Davies).....	10	6.0.0
" Emerald's white <i>Spec</i> (Mr. Thornton).....	11	1.0.0
" Wybee's grey <i>Carnage</i> (Mr. Crighton).....	11	1.0.0
" Linton's piebald <i>Mynah</i> (Mr. C. R. Burkill).....	10	12.0.0
" Naylor's brown <i>Magister</i> (Mr. Machado).....	10	9.0.0
" Pontresina's grey <i>Greengate</i> (Mr. Bell).....	10	12.0.0
" Jernon's chestnut <i>Muscadin</i> (Mr. Ellis).....	11	1.0.0
" Denny's chestnut <i>Bushey Park</i> (Mr. Reynell).....	11	7.0.0
Messrs. Four Stars' grey <i>Dawn</i> (Mr. Crawford).....	11	4.0.0
" Edmund's piebald <i>Miniature</i> (Mr. Miller).....	10	12.0.0

The big field caused some little delay at the start, but upon the ponies being sent on their journey *Miniature* went away with the lead, accompanied by *Dogoni-Wet* to the mile post, where the latter was steadiest, and *Miniature* entered the back straight leading a length or two from *Alert*, whilst *Dogoni-Wet* was lying handy. At Probst's Corner the Russian pony had improved his position considerably, whilst *Pibroch* was showing up in the front division and at the Monument he was lying second to *Dogoni-Wet*, who had taken command. The latter was in front coming into the straight, where *Tyro* made his effort, but he could not catch the black in the race home, a very fine contest ending in the latter's favour by a short head, *Equinox* losing second place by half-a-length. Time, 2mins. 41secs.

Pony.	To win	For place.
<i>Spring</i> .....	1	—
<i>Bushey Park</i> .....	22	42
<i>Equinox</i> .....	32	78
<i>Tyro</i> .....	5	11
<i>Suwanee</i> .....	13	50
<i>The Barker</i> .....	5	17
<i>Miniature</i> .....	—	1
<i>Magister</i> .....	—	4
<i>Velasquez</i> .....	1	1
<i>Alert</i> .....	—	6
<i>Mynah</i> .....	42	107
<i>Greengate</i> .....	7	9
<i>Clutha</i> .....	33	36
<i>Dogoni-Wet</i> .....	61	131
<i>Muscadin</i> .....	—	—
<i>Carnage</i> .....	—	2
<i>Spec</i> .....	—	12
<i>Dawn</i> .....	4	12
<i>Rockhall</i> .....	11	9
<i>Tiny</i> .....	—	1
<i>Pibroch</i> .....	3	5

Dividends:—\$17.50. \$8.10, 43.00, 15.50

7.—THE CONSOLATION CUP.—Value, Tls. 150; Second Pony, Tls. 50; Third Pony, Tls. 25.—For Ponies that have run at this Meeting and not won a race.—Weight for inches as per scale.—Entrance, Tls 5.—Once round.

Messrs.	To win	For place.
Mustard & Ambrose's grey <i>Compromise</i> (Mr. Cox).....	11	1.1
Mr. Sturgis' grey <i>Vaquero</i> (Mr. Read).....	11	1.2
Toeg's grey <i>Eros</i> (Mr. Dallas).....	11	0.0.0
Messrs. Kanuck & Oswald's chestnut <i>Roitelet</i> (Mr. Crawford).....	11	1.0.0
Don Juan's grey <i>Inspiration</i> (Mr. Kladt).....	10	12.0.0
Mr. Freddy's dun <i>Cuyamaca</i> (Mr. Crighton).....	11	7.0.0
" John Peel's black <i>Cleeve</i> (Mr. Reynell).....	11	1.0.0
" John Peel's grey <i>Kenneth</i> (Mr. Master).....	11	1.0.0

Mr. Anthon's chestnut <i>Realization</i> (Mr. Bell).....	10	9.0.0
" Robson's black <i>Black Chief</i> (Mr. C. R. Burkill).....	11	4.0.0
" Oswald's brown <i>Ravelston</i> (Mr. A. W. Burkill).....	11	4.0.0
" Hugh Owen's dun <i>Tristan</i> (Mr. Wuilleumier).....	11	4.0.0
" Norman's grey <i>Watchet</i> (Mr. Machado).....	11	1.1
" Middy's dun <i>Prince</i> (Mr. Davies).....	11	4.0.0

\* Dead-heat.  
Until well into the back straight *Black Chief* had a considerable lead from his field, but at Probst's Corner *Cleeve* and *Kenneth* closed on him, whilst *Compromise* and *Cuyamaca* were lying next. As they approached the Widow's Monument *Compromise* was going well, whilst *Vaquero* almost immediately after showed a fine turn of speed and *Roitelet* became prominent. In the race home there was not much to choose between any, *Compromise* making a capital rush and winning by half-a-length from *Vaquero*. The Judges were unable to separate *Roitelet* and *Eros* for third place. Time, 2mins. 38secs.

Pony.	To win	For place.
<i>Inspiration</i> .....	—	—
<i>Vaquero</i> .....	23	27
<i>Prince</i> .....	3	10
<i>Roitelet</i> .....	65	111
<i>Eros</i> .....	29	90
<i>Realization</i> .....	19	24
<i>Black Chief</i> .....	27	71
<i>Watchet</i> .....	2	12
<i>Cuyamaca</i> .....	—	7
<i>Compromise</i> .....	3	5
<i>Tristan</i> .....	1	5
<i>Kenneth</i> .....	25	37
<i>Cleeve</i> .....	3	8
<i>Ravelston</i> .....	3	14
<i>Black and White</i> .....	1	—

Dividends:—\$291. \$38.40, 13.60, 6.00, 6.50.

8.—THE CHAMPION SWEEPSTAKES.—Value, Tls. 350; Second Pony, Tls. 100; Third Pony, Tls. 50.—A forced entry for and open only to winners at this Meeting; optional for the winners of the Consolation Cup and Subscription Griffin races.—Weight for inches as per scale.—Each pony entered to pay five per cent of the value of the stakes and prizes won.—One mile and a quarter.

Mr. H. Morris' black <i>Blackberry</i> (Mr. C. R. Burkill).....	11	4.0.1
" Ring's piebald <i>Abolus</i> (Mr. Meyerink).....	11	4.0.2
" Duplex's bay <i>The Broker</i> (Mr. Renny).....	10	12.0.3
" Linton's grey <i>Dividend</i> (Mr. Master).....	11	1.0.0
" Linton's grey <i>Suspense</i> (Mr. Reynell).....	11	4.0.0
" Pontresina's chestnut <i>Sans Douce</i> (Mr. Cox).....	11	4.0.0
" Toeg's grey <i>Orwell</i> (Mr. Read).....	11	7.0.0
" Charley's bay <i>Spartan</i> (Mr. Davies).....	11	7.0.0
" Ring's spotted <i>Montebello</i> (Mr. Kladt).....	10	12.0.0
" Macskottay's grey <i>Maudyind</i> (Mr. Chisholm).....	11	4.0.0
Messrs. Common and Robson's grey <i>Rainbow</i> (Mr. A. W. Burkill).....	11	1.0.0
Mr. Freddy's bay <i>Sammie</i> (Mr. Cumming).....	11	7.0.0
" H. Sylva's grey <i>Langkat</i> (Mr. Crawford).....	11	4.0.0
" Toeg's chestnut <i>Parramatta</i> (Mr. Wuilleumier).....	11	1.0.0
" Tin Wo's grey <i>Holstomer</i> (Mr. Dallas).....	11	4.0.0
" Kanuck's grey <i>Neneji</i> (Mr. Machado).....	10	12.0.0

A capital start was secured with little delay, *Abolus*, on the rails at once proceeding to cut out the pace, attended by *Sammie* and *Orwell*, but before the mile post was arrived at the last named had taken the lead, next being *Langkat*, *Abolus* and *Sammie*. At the Gate *Langkat* had taken command, with *Sammie* and

*Abolus* close up second and third, *Orwell* and *Montebello* being the next. The only noticeable variations at the three-quarter mile post were that *Sammie* had given way to *Abolus*, whilst *Blackberry* was going comfortably sixth, and at Probst's Corner had run into fourth place, *Langkat* and *Sammie* being the first two. Coming to the Monument, however, the old black made his characteristic rush and was drawing up on *Langkat*, who was leading, whilst *Neneji* and *Orwell* were third and fourth. Entering the straight *Blackberry* had caught *Langkat*, who in turn gave way to *Abolus*, *The Broker*, and *Orwell*, a fine race home ending in *Blackberry's* favour by half-a-length from *Abolus*; a neck only dividing the second and third. *Dividend* was fourth, *Orwell* fifth, and *Suspense* last. Time, 2mins. 39secs.

Pony.	To win	For place.
<i>Abolus</i> .....	53	82
<i>The Broker</i> .....	45	90
<i>Sammie</i> .....	12	18
<i>Blackberry</i> .....	103	119
<i>Langkat</i> .....	10	19
<i>Neneji</i> .....	3	11
<i>Orwell</i> .....	49	67
<i>Dividend</i> .....	6	10
<i>Rainbow</i> .....	4	21
<i>Maudyind</i> .....	—	1
<i>Parramatta</i> .....	8	13
<i>Sans Douce</i> .....	7	12
<i>Montebello</i> .....	—	6
<i>Spartan</i> .....	2	1
<i>Surprise</i> .....	2	2
<i>Holstomer</i> .....	59	105

Dividends:—\$15.90. \$3.20, 9.70, 9.20

9.—THE GRAND NATIONAL STEEPLECHASE.—Value, Tls. 150, with Tls. 50 for Second Pony, provided there are four or more starters.—For China Ponies.—Weight for inches as per scale.—Non-winners of a Steeplechase allowed 5lbs.—Entrance, Tls. 5.—Twice round a course selected by the Stewards.

Mr. Fernando's piebald <i>Lowlander</i> (Mr. Crosthwaite).....	11	4.0.1
" Fernando's grey <i>Auctioneer</i> (Mr. Davies).....	11	1.0.2
" Weed's chestnut <i>Wm. the Conqueror</i> (Mr. C. R. Burkill).....	10	13.0.3
" Toeg's bay <i>Clyde</i> (Mr. Wuilleumier).....	11	1.0.0
" Bruce's grey <i>Agitator</i> (Mr. Bruce).....	10	10.0

Before the start *Lowlander* indulged in a little frolic round the Course, which terminated in his coming down in front of the Grand Stand, but without mishap to his jockey. Then when the ponies were sent on their journey he had matters sent all his own way, as *Agitator* avoided the Grand Stand jump and caused the other ponies to do the same. By the time they had recovered and once more set on their way *Lowlander* had obtained a tremendous lead. *Agitator* fell at the natural, and *Clyde* refused at Morris' jump, so that the contest was reduced to three, *Auctioneer* and *Wm. the Conqueror* made a game attempt to catch *Lowlander*, but could not do so, and they had to be content with second and third places respectively.

Pony.	To win	For place.
<i>Auctioneer</i> .....	25	57
<i>Lowlander</i> .....	10	14
<i>Clyde</i> .....	23	46
<i>Wm. the Conqueror</i> .....	44	70
<i>Agitator</i> .....	1	15

Dividends:—\$24.70. \$9.10. \$148.60.

10.—THE NILE DESPERANDUM CUP.—Value, Tls. 100; Second Pony, Tls. 25.—For Subscription Griffins of this Meeting that have run and not won a race.—Weight for inches as per scale.—Entrance, Tls. 5.—Once round.

Mr. Golfer's roan	Brassy (Mr. Davies)	John West's chestnut	Reformer (Mr. Wulleumier)	Henry Morris' white	Deuberry (Mr. Bell)	Freddy's chestnut	Etoawah (Mr. Canning)	Black's brown	Regret (Mr. Master)	Charles	Carroll's chestnut	Beverly (Mr. Thornton)	Eaton's grey	Alameda (Mr. Renny)	Sans Souci's grey	Teefite (Mr. Campbell)	Kanuck's grey	Gotoku (Mr. Chisholm)	
11	4.1	10	12.3	10	3.3	11	1.0	11	1.0	11	9.0	11	4.0	10	9.0	11	4.0	11	4.0
Messrs. Common & Robson's grey Herald (Mr. A. W. Burkill) 11 1.0																			
Mr. Broom's bay Riot (Mr. Ford) 10 13.0																			
Wot-oh's grey Arfa-mo (Mr. Collingwood) 11 4.6																			
Wot-oh's dan Jugah (Mr. Crighton) 11 1.0																			
Fluck's grey Strelina (Mr. Møller) 10 9.0																			
Messrs. Four Stars' grey Planet (Mr. Ellis) 11 1.0																			

Strelina made play attended by Etoawah until approaching Probst's Corner where Reformer began to show up. He gave way, however, a little farther along to Deuberry, who in turn was passed by Brassy when in the straight, who won a good race by four lengths from Reformer, a neck dividing the second and third. Time, 2mins. 41secs.

Pony.	To win	For place.
Regret	13	67
Strelina	3	2
Arfa-mo	1	5
Etoawah	5	13
Riot	2	1
Herald	53	112
Gotoku	10	28
Deuberry	1	12
Alameda	12	29
Planet	1	1
Beverly	1	4
Reformer	2	21
Brassy	17	22
Jugah	1	1
Teefite	—	1
111 319		

Dividends:—\$71.20. 22, 23, 10, 37.

The following is the return of the winning owners, riders, and ponies in the 29 flat races of the Meeting:—

Owners	First.	Second.	Third.
Mr. Toeg	4	2	1
Messrs. Common & Robson	3	2	2
Mr. John Peel	3	2	1
" Ring	2	4	3
" Tin Wo	2	2	0
" Linton	2	1	1
" Henry Morris	2	1	1
" Buxey	1	0	2
" Freddy	1	0	2
" Macskottay	1	1	1
" Duplex	1	1	1
Messrs. Toeg and Sylva	1	1	1
Mr. Kanuck	1	1	0
" H. Sylva	1	1	0
" Pontresina	1	0	1
Messrs. Mustard & Ambrose	1	0	0
" Golfer	1	0	0
" Charley	1	0	0
" Renny	0	2	0
" Sturgis	0	1	3
" Oswald	0	1	2
" Robson	0	1	1
Mr. Grub	0	1	0
" Glendays	0	1	0
" Common	0	1	0
" Anthon	0	1	0
" John West	0	1	0
" Middy	0	0	2
" Denny	0	0	2
Messrs. Kanuck & Oswald	0	0	2
Mr. Amelon	0	0	1
29 29 30*			

\* One dead-heat.

Riders	First.	Second.	Third.
Mr. C. R. Burkill	7	7	6
" Dallas	3	2	2
" Wulleumier	3	1	2
" L. Midwood	3	0	0
" Read	2	4	5
" Renny	2	4	3
" Meyerink	2	4	3
" Master	2	3	1
" Crawford	1	0	2
" Oumming	1	0	2
" Davies	1	0	2
" Cox	1	0	0
" Machado	1	0	0
" Sampson	0	1	0
" Ellis	0	1	0
" A. W. Burkill	0	1	0
" Bell	0	1	1
" Reynell	0	0	2
29 29 30*			

\* One dead-heat.

Ponies	First.	Second.	Third.
Rainbow	3	0	0
Blackberry	2	1	0
Orwell	2	0	0
Silverbell	2	0	0
Parramatta	2	0	0
Eolus	1	3	0
Dogoni-Wetr	1	2	0
Maevainé	1	1	1
The Broker	1	1	1
Orinoco	1	1	1
Langkat	1	1	0
Meneji	1	1	0
Montebello	1	1	0
Black Eagle	1	0	2
Sammie	1	0	1
Dividend	1	0	1
Suspense	1	0	0
Sans Douce	1	0	0
Spartan	1	0	0
Eolstomer	1	0	0
Mendip	1	0	0
Compromise	1	0	0
Brassy	1	0	0
Herald	0	2	1
Black Slipper	0	2	0
Vaquero	0	1	3
Ravelston	0	1	2
Pineapple	0	1	1
Eros	0	1	1
Black Chief	0	1	1
Cacha	0	1	0
Mynah	0	1	0
Pibroch	0	1	0
Tyrant	0	1	0
Realization	0	1	0
Rockhall	0	1	0
Typo	0	1	0
Reformer	0	1	0
Prince	0	0	2
Egynox	0	0	2
Bushy Park	0	0	2
Roulet	0	0	2
Swansee	0	0	1
Valleyrien	0	0	1
Greengate	0	0	1
Hesperus	0	0	1
Deuberry	0	0	1
The Sirdar	0	0	1
29 29 30*			

\* One dead-heat.

Holloway's Ointment and Pills.—Reliable Remedies.—In wounds, bruises, sprains, glandular swellings, enlarged veins, neuralgic pains and rheumatism, the application of this soothing Ointment to the affected parts not only gives the greatest ease, but likewise cures the complaint. The Pills much assist in banishing the tendency to rheumatism and similar painful disorders, whilst the Ointment cures the local ailment. The Pills remove the constitutional disturbance and regulate every impaired function of every organ throughout the human body. The cure is neither temporary nor superficial, but permanent and complete, and the disease rarely recurs, so perfect has been the purification performed by these searching yet harmless preparations. 22

Correspondence.

THE ROADS AND THE BICYCLES.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—Cannot something be done to remedy the very unsatisfactory manner in which our streets are sprinkled? Passing along the Bund this morning, on my bicycle, I saw a watering cart re-sprinkling a portion of the road which was already well damped, while a little beyond there was a portion which was perfectly dry. It is not of the dry places, however, that I wish to complain, so much as of the too-much-hesprinkled places. Shortly after, passing up another street, the water stood in pools and the condition of the road was that of plastic mud. Why cannot the roads be properly damped without being flooded, and a sufficient time be permitted to elapse before being re-sprinkled? As it is now they are often a source of danger to bicyclers, because of their being so slippery, to say nothing of the unnecessary inconvenience of the mud.

Another matter anent our roads is the manner in which they are rolled when being re-metalled. It is very disappointing, after the long suffering we have had over the rough condition of the Bund, to find it but a trifle better after the recent repairs. Notice the present condition from the Peking to the Nanking Roads, and the Malco from the Bund to the Defence Creek.

I am, etc.,

BIKE.

30th April.

A DISCLAIMER.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—I am informed of your intention to translate into English and reprint in your paper an article on the wheelbarrow question which appeared in the last edition of *Der Ostasiatische Lloyd*. The article in question would be a disgrace to the German community of Shanghai if it was a true representation of our feelings, but I am happy to say it is not.

The less said on that article the better. I have only to add that it casts a slight upon you, Sir, as one of the speakers at the Ratepayers' Meeting, as it does on the gentlemen named and unnamed, and versé I in your shoes I should put my foot down on it.

I am, etc.,

S.

1st May.

MORE DISCLAIMERS.

To the Editor of the

NORTH-CHINA DAILY NEWS.

Dear Sir,—In your issue of this morning "S." writing about the article of the *Der Ostasiatische Lloyd* on the wheelbarrow question, says: "The article in question would be a disgrace to the German community of Shanghai if it was a true representation of our feelings, but I am happy to say it is not."

I go much further than "S.", and say that it is just the contrary of what the German community at large think; and they consider the article, besides, full of spite and personalities.

I am, etc.,

J. J. BUCHHEISTER.

3rd May.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—With reference to the recent article in the last edition of the *Der Ostasiatische Lloyd* on the wheelbarrow question, I beg to state that amongst a very large number of Germans, this article is considered as one of the most spiteful and nonsensical ones that ever came to the notice of this community.

It is very much regretted that, considering that *Der Ostasiatische Lloyd* is the only German newspaper appearing in China and is therefore looked upon by the newspapers in Germany herself as representing the views of Germans out here, it should by such an article bear quite a wrong impression of these views to the minds of people at home interested in Eastern things.

Enclosing my card,

I am, etc.,

G. P.

3rd May.

### THE DIAMOND JUBILEE.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—May I suggest to the Committee that a stained glass window, to be placed in our Cathedral, be added to the list of details in connection with the celebration of Her Majesty's Jubilee Reign?

I am, etc.,

BRITISHER.

1st May.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—May I suggest to the Committee that a portion of the money to be devoted to this purpose be expended in laying out and beautifying the plot of ground near the Public School, and its extension if possible, as being more conducive to the health and pleasure of the community than a memorial window in a church.

I am, etc.,

ANOTHER BRITISHER.

3rd May.

### MR. WOLF'S ENTRY INTO CHANGSHA.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—Your paper of the 19th says that I went into Changsha at 5 p.m. and left it in the dusk. This is an error. I went into Changsha in the morning. I left it in broad daylight after having been through the whole town in my European clothes. I did not enter into negotiations with anybody, neither with the Viceroy nor with the German Minister at Peking. I came to Changsha; I decided to go in and *in I went*. It was a case of do or die; I succeeded in the first and happily avoided the latter.

I am, etc.,

C. EUGENE WOLF.

Ichang, 27th April.

"The Health and Vigour of an individual depend upon the quantity and quality of the blood. When the tissues have been at work, there are thrown into the blood waste products, and if these be not eliminated but (through any cause) detained in the blood they influence nutrition and function and finally produce organic disease."—*The Humanitarian*. In cases of Scrophulous, Scruvy, Rheuma, Bad Legs, Skin and Blood Diseases, Pimples and Sores of all kinds, the effects of Clarke's Blood Mixture are marvellous. Thousands of wonderful cures have been effected by it. Clarke's Blood Mixture is sold everywhere, at 2s. 9d. per bottle. Beware of worthless imitations and substitutes.

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### THE SITUATION IN HUNAN.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—Having just paid a visit to Hunan, accompanied by my colleague Mr. Sparham, I send you the following notes, with the hope that they will be found of some interest to your readers.

Our main object in going to Hunan this time was to visit a group of Christians at the City of Hengchou. We hoped that we might be permitted to enter Changsha on our way thither; but that was a mere hope, and we built nothing upon it. With regard to Hengchou, we had no doubt whatever as to the heartiness of the reception awaiting us there. Mr. Archibald visited the place last year, and returned with very favourable impressions of the officials, the gentry, and the people. True he was not allowed to enter the city, or attempt any work on shore; still his reception by the magistrates was cordial, and the short time spent there passed off quietly and pleasantly. He had been having rough times at Siangying, Changsha, Siangtan, and other places on the way. At Hengchou, however, he met with nothing but friendliness and respect, and this is to be ascribed mainly to the converts, and to two or three of the principal gentry of whom the converts had succeeded in making friends. Mr. Archibald bore the highest testimonies to the character and worth of the little band of believers at Hengchou. Before his arrival they had taken a house for themselves in which they might meet for worship; and whilst he was there another house was procured by them for the Bible Society. One of the chief gentry is a Mr. Siau. He is a son of a late Governor of Canton, and a man of wealth and influence. He sent me a cordial invitation to come and visit him, and went so far as to say that he would be glad to have me as his guest during my stay at Hengchou. Such were our prospects when starting for Hunan on this occasion.

This was my third visit to Hunan. My first visit was in 1880, and my second in 1883. On both journeys I was accompanied by Mr. Archibald; and on both journeys we had to encounter not a few obstacles and risks. On the first journey we had a narrow escape at Siangtan, the largest mart in Hunan. On our arrival at the place we went on shore, and at once began to preach and distribute books. The people were quite quiet; and among them there were some who recognised me as a missionary whom they had seen and heard at Hankow. Whilst on shore we had no trouble whatever till certain officials came and requested us to return to our boat and meet the authorities who were waiting us on board one of the gunboats hard by. There was no alternative but to go and talk matters over with them. They first tried to dissuade us from going on shore again, as it might involve us in trouble and danger. They then gave us permission to go, and promised protection if we would only wait till proper arrangements had been made for our safety for some time. Messengers kept flying to and fro between the gunboat and the *yamen*, and between the *yamen* and the gunboat. At last our escort turned up and I heard one of the messengers from the *yamen* tell the officer in charge of the escort that if we went on shore, he must see to it that, *when beaten*, we were not struck on the head. That is "beat them as much as you like, but do not kill them." Whilst waiting, and when everything seemed to be ready for the start, there was a sudden shout, "fire," followed by the loud beating on fire-gongs. We looked out, and saw smoke and flames rising from the yard of a temple right in front of us. It turned out to be mock fire, got up for the express purpose of drawing a crowd. The straw fire soon died down; but it brought together an immense concourse of

people who, finding that there was no fire to attend to, began to amuse themselves in the congenial work of cursing and pelting us. The shouts "beat the foreign devils," "kill the foreign devils" became frequent and loud. To avoid their missiles we pulled out, and anchored in midstream; and, being now late in the afternoon, we told the authorities that we would defer our landing till the morrow. They expressed themselves as highly pleased with this wise resolution of ours and promised to be ready for us at an early hour on the following day. We then retired into the bottom of our boat, hoping to spend a quiet night at Siangtan. But it was not to be. Not many minutes had elapsed before another great shout greeted our ears. We went out to see what it meant; and, to our unspeakable horror, we saw a big junk coming sweeping down upon us, filled with buckets containing unmentionable filth, and with men well armed with long handled ladders. It was not difficult to take in the situation. It was their intention to pour this filth into our boat, and probably to dose us with it, this being one of the methods prescribed by the Hunan scholars and gentry to keep the foreigners out of the province. That was an enemy with which we could not fight; so with our own hands we got up anchor and sail, and hurried away as fast as the wind could take us.

On the second journey we passed through some bitter experiences at Yohchow and Lungyang. Everything went well with us whilst travelling in Hupeh; but the moment we stepped into Hunan, a great change took place. On our arrival at Yohchow we were made to feel that we were in another world, and that we had to deal with elements very much less controllable than those which we had just left behind us in Hupeh. We preached and sold books in the suburbs without much difficulty; but no sooner did we enter the city than the cries, *beat and kill*, became uncomfortably frequent. The pelting soon followed, and we had to beat a quick retreat. We crossed the lake, and reached Lungyang late on the following day. A Roman Catholic priest happened to be at Lungyang when we arrived. He was on his way from Changteh, where he had been making an ineffectual attempt to purchase a house and establish a mission. Living in his boat, and anchoring on the opposite side of the river, the people and himself had seen nothing of each other during the seven or eight days he had been staying at the place. It would seem, however, that the magistrate and the gentry had made up their minds that he had come there with the view of attempting to effect a settlement among them, and that they were resolved to give him a warm reception should he venture on shore. I may state that we knew nothing of his movements before hand, and that no communication passed between him and ourselves during our short stay at Lungyang. Early on the following morning we went on shore, and began our work of preaching and book-distributing. For some time everything went on very quietly, and I thought I had never seen a people more inoffensive than the citizens of Lungyang. Soon after we entered the city, a man passed us with a long slip of red paper, which turned out to be a placard, denouncing the foreign barbarians, and calling upon the people to rise *en masse*, and cast them out of the city. I turned round and followed the man, and saw him post the placard on the city wall, near the gate through which we had just entered. I deemed it advisable, however, to take no notice of it, and went on with my work. Presently another came up with a handful of placards, which he was going to scatter over the place. He shook them in my face, and told me that I must get out of the city at once. He then took hold of me by the coat, and tried to drag me out. Others made a similar attack on Mr. Archi-

bold. By this time a crowd was gathering around us, and becoming every moment more and more excited. There was nothing for it now but to go and see the magistrate. We went in search of the *yamen*, and with the help of the boys, who were following in the crowd behind us, we managed to find it. The grown-up people, some from fear and some from spite, positively refused to give us any help in the matter. At the *yamen* an attempt was made to keep us out; and having got in, another attempt was made to persuade us to leave without seeing the magistrate. After long waiting, and much useless quibbling on the part of the underlings, we were introduced to the great man. Gradually the fact that we were not connected with the priest, and that we had not come to Lungyang to purchase property and establish a mission began to dawn on his mind. He seemed somewhat amused when the mistake became quite apparent, and expressed his willingness to allow us to remain in the city for a day or two and go on with our work. He then sent for the constables of the place in order to explain to them the object of our visit, and to give them instructions respecting our safety. As they made their appearance, one by one, we had no difficulty in recognising in them the very men who had been troubling us in the streets. "Why," said I to the magistrates, "these constables are the very men who have been doing all the mischief. They have been doing their utmost to inflame the mob. Even the placards have been carried about the city and posted on the city walls and gates by them. It is very clear to me that the uproar of to-day has had its origin in this office, and that these men have been acting under your instructions." The magistrate did not attempt to deny the fact, but simply excused himself and the constables on the ground that all was done in ignorance. He then sent for two of the leading gentry. Whilst he was explaining to them the nature of the mistake which had been made, it became still more clear to us that the entire plot had been hatched in the *yamen* by the gentry, with the magistrate himself at their head. I endeavoured to point out the meanness, the wickedness, and danger of such a course. But they evidently looked upon it as a capital joke, and begged us not to be offended, as it had not been intended for us. By this time the large square in front of the *yamen* was crowded with an excited mob. The gentry and the magistrate had succeeded in rousing the fears and rage of the populace to a pitch which no ordinary methods could control; and it had become perfectly clear that no more work could be attempted on this visit. The one question of importance now was how to get back to our boat, and away from the place, without further molestation. We therefore expressed our willingness to leave the city at once, and asked for an escort. The magistrate himself felt the gravity of the situation, and sent for a detachment of braves from a camp hard by. We owe it to the energy of those men that we reached our boat without being seriously injured, perhaps murdered. Even with this strong guard we escaped with great difficulty. One fellow, who looked a perfect cut-throat, made a rush at me in the street, and would have prostrated me in an instant, but for the intervention of the braves in charge. He had a stout iron bar in his right hand, and this he tried to bring down on my head. He made a second attempt; but the braves were on the alert, one of them laid hold of him and pitched him into the gutter. I shall never forget the sight which the square in front of the *yamen* presented as we emerged from the inner court. It was thronged with thousands of people, among whom there were not a few who would have rejoiced to imbrue their hands in our blood. A narrow passage was cleft in the midst of that dense mass by the soldiers and policemen, and,

with the help of the military mandarin and his braves, we passed through, and ultimately reached our boat without receiving any injury. We were obliged to leave the place at once, for any attempts at delay would have led to an assault on the boat.

On this my third visit also we had some strange experiences, the details of which I shall give further on.

We were highly favoured in the wind. We started on the 22nd of March with a fair breeze, which followed us nearly all the way to Hengchow. We reached Yohchow on the 5th day, Changsha on the 7th, and Hengchow on the 15th, having made 1,375 li, or about 460 English miles—one of the quickest runs on record I am told. We crossed the Tungting Lake twice, and on each occasion in less than a day; on our way up we made 233 li in one day, and on our way down 295. In this we were most fortunate. We passed hundreds of boats at one anchorage in the midst of the lake, where they had been detained for days by adverse winds. They have sometimes to wait a month at a time for a favourable breeze. The Tungting is China's largest lake. It receives into its bosom the waters of the Siang, Tszu, Yuen, and Li—Hunan's four main streams. At this time of the year it is a magnificent collection of water, but the silting process is going on, and the Tungting is growing smaller and smaller every year. It is very much smaller now than it was 50 years ago.

We were delighted with Hunan as a province. Hunan is a little kingdom in itself, and self-dependant for all the necessities of life. Its area is about 83,000 square miles, and its population is not less than 20,000,000. It is one of the richest of the eighteen provinces—richest in mineral wealth, richest in navigable waters, and richest in cultivated land of exhaustless fertility. The mineral resources of the province are very great. The area of its coal-fields is estimated at 21,000 square miles, and the area of the coal-fields of Great Britain is estimated at 12,000 square miles, and the aggregate area of all the coal-fields of the principal coal producing countries in Europe is given at 20,720 square miles. Thus the area of the coal-fields of Hunan is a little larger than that of the whole of Europe, and very much larger than that of Great Britain. And the coal is of every kind and quality—lignite, anthracite, and bituminous. But this is not all, side by side with these coal-beds, you have iron ore and iron stone in richest abundance, and of the best quality. The province is rich also in timber and stone. All the timber and all the granite stone used in this valley come from Hunan. It is a well watered province. Its four main rivers, together with their numberless branches, give ready access to nearly all its principal cities and towns. The Siang is a fine stream. At Changsha, and a long way beyond, we found it quite half a mile in width. The country through which we passed is simply charming for the beauty of its scenery. To gaze on the everlasting hills, on both sides of the river, as we passed through the Siang valley, was a daily feast. At Hengshan you have the famous Nanyoh, one of the five sacred mountains of China, with its 72 peaks, 10 caves, 38 springs, and 26 streams. We had many a delightful view of this grand mountain range both in going and coming. The missionaries of Hunan, in the days to come, will not need go to Kuling for health and recreation. They will find in their own province, if I am not greatly mistaken, sanatoriums in abundance, equally attractive and not less salubrious.

Our plan was to get to the end of our journey as soon as possible, to give Hengchow itself ten or fifteen days of our time, and to call at the intervening cities and towns on our way back. An exception had to be made in favour of Changsha. We wanted to find out what prospects there were of our being able to enter the city; and we

wanted to make enquiries about Chou Han and his doings, and to get some information about Dr. Wolfe and his movements.

Dr. Wolfe is a German traveller, who had left Hankow for Hunan, on his way to Canton, two or three weeks before ourselves. On his arrival at Changsha he applied for permission to enter the city. This was refused, and every effort was put forth by the officials to get rid of him. Dr. Wolfe stuck to his point, and told the officials that he was determined to enter or die in the attempt. They then sent a communication to the Viceroy at Wuchang, requesting him to communicate with the German Consul at Hankow, and have him order Dr. Wolfe away from Changsha. The matter was referred to the German Minister in Peking, and the Viceroy was told that Dr. Wolfe had a perfect right to enter the city, that he would not be recalled, and that the officials themselves would be held responsible for any harm that might befall him. This communication had its desired effect, and the doctor was admitted into Changsha. But how? On our arrival at Changsha we found the air filled with all sorts of tales about the doctor and his adventures. He went generally by the appellation "Germany," and it was very amusing to listen to all the marvels the folks had to tell about the doings and sufferings of "Germany." It was exceedingly difficult to get at the exact truth with regard to him; for strange myths had gathered around his name by the time we got there, and each one had his own story to tell. The following is the tale as told us by the two district magistrates. "Dr. Wolfe arrived at Changsha on the 4th of March, and left on the 20th. He waited 15 days seeking admission into the city. After much discussion, and no little contention, he was admitted on the morning of the 19th. He was taken in a closed chair at 3.45 p.m. and out in a closed chair at 5.45 p.m. having spent just two hours inside the city walls. He was received by the prefect at one of the Government Halls, near the Governor's *yamen*, and entertained by him with a little refreshment, in the shape of tea, cake, and sweetmeats. He was taken in the dark and out in the dark. He saw nothing of the people, and they saw nothing of him." Such is the story. Dr. Wolfe will be able to correct it if not quite accurate. When the story was told us, I felt sure that Dr. Wolfe's experiences at Changsha were not such as to facilitate his progress during the remainder of the journey. And such it turned out to be. At Hengchow his trials were greater than at Changsha. There he was not only hooded and pelted by the infuriated mob; an attempt was made to pull him into the water and drown him. He managed to reach Liyutang, a place distant from Hengchow about 40 miles; but he found it impossible to proceed beyond. There his three servants deserted him, and he was compelled to give up the enterprise, turn back, and return to Hankow alone. Dr. Wolfe did a plucky thing at Changsha; but his entrance into the city did nothing towards opening Changsha, or any other city in Hunan, to the hated barbarian. We found the cities of the Siang Valley as tightly closed as ever, and the temper of the people quite as bad, if not worse. The Governor was absent at the time on a tour of inspection. When he returned he expressed himself as highly displeased with what had been done. "My predecessors," he is reported to have said, "were fortunate men, not a single foreigner ever entered the city of Changsha in their day, why should this have taken place in my day? Alas! Alas! I have lost all face. Of all men I am the most unfortunate!" I knew not whether H.E. Chen Pan-cheng's grief was real or feigned, but I know that it has done much towards increasing his popularity with the people of Changsha. "Our Governor is a good man. Had he been here, the barbarian would not have been

allowed to desecrate our holy city." Such was the tea-shop talk when we passed Changsha on our homeward journey.

Chou Han's publisher, Teng Mow-hwa, called on us, and from him we learnt some very interesting facts about our enemy. He told us that Chou Han spends most of his time now at his native place in the district of Ningling, distant from Changsha about 45 miles. At one time he was a man of considerable means, and might have been so still but for his benevolent disposition. He has given away everything he had in charity with the exception of a piece of land, sufficiently large to support himself and family, and valued at about Ts. 3,000. When visiting Changsha he used formerly to put up at a temple; he does not do so now. He has given up his connection with the old anti-foreign faction at Changsha, renounced spiritualism, and ceased to compose and publish anti-Christian books. He has been reading Christian books. We asked Mr. Teng if Chou Han had expressed an opinion on the books which had been sent to him by myself and others. His reply was to the effect that he declined to express an opinion with regard to them—that he will not say whether they are good or bad. We were glad to hear this much, for it showed that an important change had come over his mind, and that the change is to be ascribed to the reading of Christian books. I have written him once and again, and have sent him many books, religious and scientific. Though I have never received a reply from him, I am convinced, from what Mr. Teng told us, that my efforts have not been altogether in vain. The story of Chou Han's conversion, which has been so widely circulated, is altogether without foundation. I have never said that he was converted. What was given by me last year on this subject, was given on the report of a native; and what was given then corresponds exactly with what is given now. But though I have no ground for supposing that he is a Christian in any sense of the term, I have every reason to think and believe that the blasphemer and persecutor has given up his active opposition to Christianity in private as well as in public. Had he been at Changsha when we were there, we would have made an earnest effort to get him to come and see us, but being away at his home in the country we could do nothing more than send him friendly messages through his old friend the publisher.

I went to see Teng Mow-hwa, for I have had a good deal to do with him since 1891, the year in which he was discovered and exposed by me as the chief printer and publisher of the Chou Han literature. I was pleased to find him so friendly and so confiding. Some years ago his son paid us a visit at Hankow. The first time he called on me his soul was full of doubts and fears. I invited him to partake of some tea and biscuits; but he would touch neither the one nor the other. He called again, and treated my tea and biscuits in the same way. He afterwards told me the reason. He believed that they contained some bewitching medicine, and that if he tasted either the one or the other he would be changed there and then into a foreigner and a Christian. Long before he left Hankow he became thoroughly convinced of his folly, and showed the reality of his conviction by doing full justice to all the good things that might be placed within his reach. On the morning when Mr. Teng, the father, visited us, we opened a box of biscuits for his benefit. The box was placed on the table, and he was asked to help himself to its contents. He was told by some one that the biscuits had been made in England, and that to get to Changsha they had to come over the seas, some thirty or forty thousand li. "Wonderful," said the old man: "Come over the seas, thirty or forty thousand li," and he put his hand into the

box, took two or three biscuits, and began to eat. "Wonderful," said the old man the second time, "Come over the seas, thirty or forty thousand li" and he put his hand into the box, took a handful of biscuits, and dropped them into his sleeve. "Wonderful," said the old man the third time, "Come over the seas, thirty or forty thousand li;" and he put his hand into the box, took a handful of biscuits, and dropped them into his sleeve. This went on for some time, and it looked as if the whole box was about to disappear in Teng Mow-hwa's insatiable sleeve. We managed to give a hint to the servant, and the box was removed; but we never ventured again to put a box full of biscuits before an illuminated Hunanese. It was, however, a joy to notice how completely the old man had got over his superstitious fears with regard to the bewitching powers of the foreigner. Five years ago he would have sooner died than put a crumb of a foreign biscuit into his own mouth or the mouth of one of his children.

When the two district magistrates called, we introduced the subject of entering the city. They told us that the Governor was away from home, and that they would feel obliged if we would let the matter drop till our return from Hengchow. This we agreed to as being the best arrangement for ourselves as well as for them. Besides, the wind was still fair, and we were anxious to make the best use of it. So we started for Hengchow, escorted by a gunboat.

We found the magistrates very pleasant and chaty. We had some conversation with them about the telegraph, and were told that the line had already reached the Yohchow prefecture, and will be completed some time this year. The route lies along the right bank of the Siang, the eastern side of the Tungting Lake, and the right side of the Yangtze down to Wuchang. They told us of the many trials the officials have had to encounter in their attempts to introduce the telegraph into Hunan. They have had to fight with men and beasts, the former being bent on cutting down the poles, and the latter on pushing them down. When an attempt was made, some years ago, to carry a line through Lichou, the excitement was altogether beyond control. The poles were burnt, the wire was thrown into the river, and the workmen were beaten and driven away. There is opposition still; but the officials are in earnest, and the work is progressing. Before the close of the year, the line will be finished, and Changsha will be connected with the rest of the Empire, and with the whole outer world.

We had some talk also about an attempt made at Changsha, by certain native capitalists, to start a Steamship Company to run a line of small steamers between Seangtan, Changsha, and Hankow. Many of the gentry and scholars are in favour of the scheme; but the Governor will not give his permission at present, the reason being that this step might lead to the opening of Huwan to foreign trade. Such a line of steamers, if only used in towing boats across the lake, would be an unspeakable boon to the Hunanese themselves. The Governor has three steam-launches at Changsha, which are used for towing purposes and the carrying of messages. On our way up to Hengchow, and not far from Changsha, we met the Governor on his way back from his tour of inspection. The boats occupied by himself and his retinue were towed down the stream by the two smaller launches. It was quite refreshing to see these little steamboats moving up and down the Siang. But this is only the beginning of things.

Changsha is a fine city. It has a long stretch of river frontage—quite four miles in extent I should think. The shipping is very considerable. It looked to us quite as large as that of Siaugtan, if not larger. The temples and public buildings, judging from the high roofs visible from

our anchorage, must be very numerous. One of the most conspicuous buildings is the Tien-sing-koh, situated on the city wall, near the south gate. Here, both night and day, there are watchmen, whose business it is to watch the breaking out of fires and give the alarm. The city is beautifully situated. Behind are low hills, and in front, but on the opposite side of the river, is the famous Yobluh Mountain, with its celebrated college. In connection with this mountain there is a legend of a duck with golden eggs. Somehow foreigners have got to know of the existence of this precious treasure, and it would seem that one of their main objects in going to Changsha is to get hold of it. Some years ago a foreigner was at Changsha, he had a big telescope, and was actually seen gazing at Yobluh through the telescope. What could have been his object, if not to spy out the locality of the golden duck? There is some fear that the duck has been spirited away already, for it has not been seen by anyone for a long time!

Changsha can boast of four colleges, of which the most distinguished is the Yobluh. It would seem, from all we were able to learn, that there is a real thirst among some of the Changsha students for Western knowledge. Among the gentry, also, there are some who are inclined to favour the introduction of Western learning and Western improvements of every kind. There can be no doubt that the leaven is working in the meal. Let us have faith and patience; the whole lump will be leavened by and by.

As we drew near Hengchow, our hearts throbbled with high hopes and glowing visions. We were going to a place prepared for us, as we thought. With the people we were going to have pleasant times, and delightful times with the Consuls. We had no apprehension of evil at Hengchow, or of a repulse oven. We talked about the great privilege of establishing a mission in Hunan; we talked about Hengchow as a grand central station; and we talked about the line of stations that were to be established in the near future, all starting from Hengchow as a centre. In one of our visions we saw a line starting from Hengchow for the province of Canton, another for Fuhkien and another for Neph. In another vision we saw the L. M. S. missionaries of Southern and Central China meeting at Hengchow, and there holding their first Council. We talked about many things, and whilst talking many a bright vision burst on our imagination, and filled our hearts with deep joy. Imagine then our disappointment when on our arrivals, we found a large crowd of ruffians standing on the left bank of the river, all armed with stones and mud, and waiting our approach. No sooner did we come within reach of their missiles, than the cursing and pelting began. We hastened to cross the river, and made for the anchorage in the immediate vicinity of the Bible depot, where several gunboats were stationed, and under whose protection we wished to place ourselves. We sent our cards to the naval officer in charge of the gunboats, and hoped that he would give us every help in his power. He, however, took but little notice of us. He sent a gunboat to anchor alongside our boat; but declined to pay us a visit, or even send his card. Then we knew that mischief was brewing. We had, however, a quiet night. Early next morning, the gunboat moved off, and the space between the shore and ourselves was cleared for action. No sooner was this done than the pelting began. We attempted to move up, and put ourselves under the lee of the gunboats; but the captain objected. We insisted, and carried our point. Whilst under the shelter of the gunboat we were safe from the missiles, for the mob dare not make an attack on them. One or two stones happened to drop on one of the gunboats. The captain



roared at the mob, and declared that if another stone fell on his gunboat the offender would be seized and sent to the *yamen*. Thereupon the stoning stopped for a little while. Presently the district magistrate made his appearance, and begged us to leave the place at once. "Dr. Wolfe's visit" said he, "has turned everything upside down; and the people are in a state of great excitement; we cannot protect you in the circumstances." Then he told us how Dr. Wolfe had insisted on visiting the Stonedrum College; how the students objected; how he tried to carry out his purpose notwithstanding, how he was pelted by the mob, and how he had to beat an ignominious retreat without effecting a landing even. This was all very fine, but he did not tell us what we afterwards learnt on the best authority, namely, that the very soldiers who were sent to the place, ostensibly to protect Dr. Wolfe, were actively engaged in egging on the mob. We told the magistrate that we had come specially to visit the converts, and that we must stay a day or two at least. He suggested that the native evangelist might be asked to stay behind, and attend to various matters connected with the Christians. We told him respectfully, but firmly, that we could not agree to any such proposition. "We don't insist," we said, "on entering the city in the circumstances, neither do we insist on being allowed to remain here many days; but having come all this distance, we cannot leave without spending some little time with the Christians. We must have two days at least; you can protect us if you will, and we look to you for protection." "Well," said he, "I will go on shore and consult the gentry, and will let you know the result." He went in the gunboat which had been protecting us, no sooner was he fairly out of our boat, and the space between the shore and ourselves cleared, than the pelting began again, and now more furiously than ever. Soon after the departure of the magistrate, the naval officer, already referred to, came on board in a private boat. The mob waited till he got fairly inside our boat, and then the pelting took a fresh start, and never stopped till we were driven away. The old man showed himself at the door of our boat once or twice, made a profound salaam to the mob, and, in the mildest terms, begged the naughty boys to desist from pelting. But to no purpose. The stones kept descending on the roof of our boat like hail. Smash went the glass, and for a time it looked very much as if the boat itself was about to be smashed up. In the midst of this excitement, Mr. Siau, the colporteur in charge of the *depôt*, rushed into our boat, locking dreadfully scared. "What is to be done now?" said he. "The *depôt* has been raided, and everything has been stolen. Books, clothes, furniture are all gone! What is to be done now?" I looked out, and saw the stolen books in the hands of the mob. They were not destroying them, but simply carrying them away as rightful trophy. All this was going on in the very presence of the magistrate; but he did nothing to prevent it. As he was passing by the *depôt*, the wife of the colporteur cried out for help; he, however, took no notice of her. A number of soldiers were on shore when the raiding and pelting were going on; but they moved neither hand nor foot to prevent either the one or the other. It was my impression that they were acting as instigators all the time.

Matters were now hastening on to a crisis, and we felt that a decisive step must be taken at once. We had to think of the safety of converts as well as of our own. So, addressing ourselves to the naval officer, we said: "Can you, or can you not protect us? If you can, do so, and put a stop to this pelting. If you cannot, please call a gunboat, and have us escorted down the river." "I cannot protect you here," was the reply, "but I will give you two

gunboats to take you as far as Siangtan." He thereupon gave his orders, and in less than five minutes we found ourselves between two gunboats moving down the stream.

That was the reception accorded to us at Hengchou. Very different from what we had expected. But to what is it to be ascribed? The visit of Dr. Wolfe is responsible for it in a measure. Had he not insisted on visiting the college, we should have had quiet times there in all probability. We would not have been allowed to enter the city, or do much work on shore. But we would have been permitted to stay there for a few days, and meet the Christians in peace. Dr. Wolfe's abortive attempt to visit the college seems to have roused the ire of the populace, and to have inspired them with confidence in their ability to successfully and safely repel the barbarian. They were determined to make it hot for the next foreigner or foreigners who might come that way; we happened to be the next, and hence the attack on us.

But the real cause is to be found in the anti-foreign spirit and policy of the officials and gentry. They could easily have protected us at Hengchou had they been so minded. The people simply did what they believed would be well-pleasing to the officials. And, after all, what great harm was there in Dr. Wolfe's wishing to go and see the college? Why should he have been denied the gratification? Why was he not allowed to enter Changsha openly and without ado? Why should a respectable foreigner, armed with a passport, be treated in the way Dr. Wolfe was treated at Changsha? Is it not full time to put an end to this Hunan tomfoolery? It could be done to-morrow if our Ministers were to act in concert and insist on it. The opening of Hunan will take place when the official policy changes. I am not speaking of the policy of the local magistrates. They count for very little in Hunan. I am speaking of the policy of the Central Government in Peking, and of the higher officials in the Hunan province. "What can we do?" said one of the local magistrates at Yohchow, "Let the Foreign Ministers deal with the Peking Government. When Peking wants Hunan opened, it will be opened; but not till then. We, the smaller officials can do nothing." In that remark, you have the truth, the whole truth, and nothing but the truth.

Now for an interesting story. On our arrival at Hengchou several of the converts came to see us, and we were told by their leader, Mr. Wang Lieng-king, that there were in all between twenty and thirty candidates waiting for baptism at the place. We felt that we could not leave the place without seeing something more of these neophytes. Having drifted down the stream about two miles, we ordered a halt for the night. Some of the candidates were with us on board the boat at the time, and others soon followed. The question of their baptism came up, and it was soon found that it could be solved only in one way. They begged us to baptise them. We called their attention to the circumstances in which they and ourselves were placed, and suggested delay. "You see," we said, "that we cannot protect you in the event of difficulties springing up. We are driven out of the place, as you see, and are helpless to protect ourselves. What could we do for you, should an attack be made on you? Had you not better wait a while, and seriously count the cost before taking the next step?" "We have waited long," was the reply, "and cannot wait any more. We cannot allow you to return without baptising us. We are not afraid of the consequences. Please administer to us the rite of baptism, and admit us into your fellowship." After some consultation with each other, we resolved to comply with their wishes. Some time was spent in examining the candidates. We were delighted to find

how well they had been taught by Mr. Wang Lieng-king, and we were deeply impressed with their evident sincerity. We could not but feel that it was a brave thing on their part to identify themselves with us in the circumstances in which we were then placed. The examination over, we had a service, at which both Mr. Sparham and myself preached, and at the close of which the rite of baptism was administered to 13 men. Under the circumstances nothing could be done for the female converts. To allow them to come on board would have been suicidal; and to visit them at their homes was out of the question. Some of the candidates are living in the country, and could not be present. Had we been permitted to stay at Hengchou for a few days, the accessions would have been much larger.

It was to us joy unspeakable to admit these 13 men into our communion. We have many Hunan men in the church, baptised at Hankow and elsewhere. But these 13 are, so far as I know, the first baptisms witnessed in Hunan itself. It was a glorious ending to a very stormy day. That day, the 6th of April, 1897, I shall never forget; and that evening I can never forget. I feel sure that most of the 13 will stand fire well; and that the little church, planted at Hengchou on that stormy day, will take root and grow. In the Hunanese you have the stuff out of which heroes are made. Hunan is destined, I think, to supply the Christian church in China with not a few of its best workers and brightest ornaments.

A word with regard to Wang Lieng-king, the founder of the work at Hengchou. A few years since, a young man was baptised at Hankow. He was at the time in the employ of a Hunan official at this place. Soon after his baptism, the choice of renouncing his faith in Christ, or giving up his situation, was placed before him. Without a moment's hesitation he chose the latter, and returned to his native home at Hengchou. Then, as a self-supporting evangelist, he began at once to work for God, and the result has been the ingathering of a most interesting band of Christians in the midst of the most anti-Christian province of China. To meet Mr. Wang at his own home was a real joy. He is a young man, and one of the most earnest and loveable Christians I have ever known. He is still there; and he will, I feel sure, do all in his power to keep that little flock together.

We did not leave our anchorage till the morning of the 8th. We stayed on in the hope that the authorities would try and put matters right, and ask us to return to the city. We were also anxious to re-open the *depôt* and put a man in charge. This we managed to accomplish. But no invitation to return came, though we did all in our power to procure it. Even our friends among the gentry kept aloof from us. Mr. Siau, my special friend among them, had made up his mind to pay us a nocturnal visit; but on further consideration he felt that he could not do so without being detected. That risk he dare not run, so he and I saw nothing of each other. We started early on the 8th, and reached Hankow late on the 18th, having been away 25 days in all, and travelled about 900 English miles. We had some interesting experiences on the homeward journey; but I cannot dwell on them now. *We did not enter Changsha.*

I am, etc.,

GRIFFITH JOHN.

Hankow, 28th April.

CLARKE'S WORLD-FAMED BLOOD MIXTURE. — "The most searching Blood Cleanser that science and medical skill have brought to light." Sufferers from Scrofula, Scurvy, Kezema, Bad Legs, Skin and Blood Diseases, Pimples, and Sores of any kind are solicited to give it a trial to test its value. Thousands of wonderful cures have been effected by it. Sold everywhere at 2s. 9d. per bottle. Beware of worthless imitations and substitutes.

## Poetry.

## DEFEATED.

Thy form is drooping, Hellas,  
With blood thy wounds do flow,  
And thy enfeebled sword arm  
Scarce wards the tyrant's blow ;  
Yet glorious art thou, Hellas,  
To thus have dared in fight,  
With this light sword and naked breast,  
The mailed Titan's might.  
In ages far gone, Hellas,  
When darkness spread afar,  
Thou stood'st amid the nations  
Alone a heauteous star.  
Alone art thou now, Hellas,  
In a world all sordid grown ;  
The soul is fattened out of us ;  
We leave thee all alone.  
And better art thou lonely,  
And better thy defeat,  
Than those whose souls are vanquished  
And lie at Mammon's feet.  
Though thy brave heart be bleeding,  
And fears and pain enshroud,  
Yet better to have fought and died,  
Thou not have fought at all.

N.

## Miscellaneous.

ARRIVAL OF SIR CLAUDE  
MACDONALD.

H.M. storeship *Humber*, with Sir Claude Macdonald on board, arrived at about half-past one on Sunday, and moored at the Senior Naval Officer's buoy. Sir Nicholas Hannen, Lieut.-Col. Browne, and Mr. James Scott went off to the *Humber* to meet H.E., who landed at the Hankow Road jetty at 3 o'clock. On landing he was met by Lady and Miss Hannen and the whole Consular staff, and drove to the British Consulate-General. There was nothing in the shape of a public demonstration, no one but the Consular officials and a few casual passers-by witnessing H.E.'s landing.

OFFICIAL RECOGNITION OF  
THE SERVICES OF THE  
REV. GILBERT REID.

The following gratifying testimonial was presented by H.E. Li Hung-chang to the Rev. Gilbert Reid a few days before he left Peking on his return to America :—

Peking, China, 12th April, 1897.

To Rev. GILBERT REID,

Founder of the Mission to the  
Upper Classes of China, Peking.

DEAR SIR,—Having on various occasions gladly shown my interest in the good work recently organised by you among the educated and official classes of China, through whom the masses may be readily enlightened by means of Western knowledge ; and knowing also of the many years of self-denying labour you have devoted to the welfare of the people in various parts of China,—it is with much pleasure that I offer you this testimony on the eve of your departure for the United States.

I have admired the bold and tireless energy with which you have faced the difficulties of your present task. It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries—perhaps because of the isolation of China from Western influence for so many centuries ; but whatever may be the cause, the lamentable effect is seen in the present backward

state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated classes control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered : it exists, and the practical question is how to turn it into beneficent and useful channels.

You have set about solving this problem in a way that should commend itself to every friend of humanity. Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart and has greatly endeared your people to me. If it would interest them to know that I regard you highly and will give you a helping hand in your future efforts to bring more light into the world and encourage higher aims for aspirations, you may use for that purpose this letter from:

Your friend,

[Signed] LI HUNG-CHANG,  
Senior Guardian of the Heir  
Apparent ;  
Classical Reader to His  
Majesty the Emperor ;  
Senior Grand Secretary of  
State ;  
Minister of the Foreign Office,  
and Earl of the First Rank.

SETTLEMENT OF MISSIONARY  
CLAIMS.

(Communicated.)

The French Consul-General has just brought to a happy conclusion two thorny affairs, which had been hanging over the one for fifteen and the other for five years. They were two claims of the Roman Catholic mission of Kiangnan. By patience and tact and by Comte de Bezauze's energetic and intelligent conduct of affairs, the missionaries have obtained full redress and reparation for their long-standing wrongs.

Pochen, the scene of the first trouble, is an old and historic city in the farthest north-west corner of the Anhui province, near the confines of the three neighbouring provinces of Shantung, Honan and Kiangsu. Such a locality, as is well-known in China, is the favoured region of lawless hands of marauders. The inhabitants live in something like a feudal state, with house and property surrounded by wall and moat, and no one goes abroad without a gun or lance, and nothing of value is transported without an armed escort. Some fifteen years ago a missionary acquired a piece of property in the city, near a Christian family of two brothers by the name of Kin, in whose house a chapel had been temporarily installed. When the presence of the missionary became known, some prominent individuals, known there as *lien-tsung*, a kind of military chiefs, formed the determined resolution of excluding the foreigner from this city. The people were stirred up to violence, a little hut on the mission's property was burnt, the house of the family Kin was burnt and pillaged, and the two brothers obliged to take refuge in the province of Honan, where they have since died before the settlement of the affair.

When application was made to the authorities for redress, resort was had to the old pretext of the rude and ungovernable character of the people of that region, and the affair dragged on for years, not only without a satisfactory settlement but without the possibility of obtaining an entrance into the city. Recently, however, Comte

de Bezauze, who for the past year has so worthily filled the post of Consul-General for France, has brought up the claim and urged it with such skill and energy, that a missionary delegated by superiors has obtained full satisfaction, not only for the mission but also for the unfortunate family of the Kins, and a missionary station is now peacefully established in Pochen.

The other affair, of a more recent date, occurred in the prefectural city of Yang-choufu. About five years ago a missionary, after purchasing a house in the city, went to the proper *yamen* to have the transaction registered. He was politely received, but in two days he found that the whole city had been excited against him. He was driven from the city with insult and ill-treatment. A special feature in the attack was the presence of a number of women hired to abuse the foreigner under the immunities of their sex.

The claims of the mission were put off under pretexts of illegality in the purchase, the last of which was objected quite recently when the affair was already in a fair way of being arranged. It came from the prefect of the city, and was none other than the surreptitious treaty clause making a previous notice given to the mandarin necessary for the legal purchase of property by a foreigner. Happily that clause had been definitely disposed of by M. Gérard. The claim of the mission was so clear that Comte de Bezauze was accorded not some other house which he had declared the mission would accept, but the very house legally purchased by the missionary five years ago.

Thus after years of patient and firm insistence, without notable friction with the authorities, the two claims have been satisfactorily settled ; the principle of the treaty rights is saved, and the missionaries with their grievances redressed are established peacefully among the people who had vowed to keep them out.

A FINAL WORD ON THE  
SHANGHAI WHEELBARROW  
QUESTION.

(Translated from *Der Ostasiatische Lloyd*.)

There is no doubt that the better and more discreet part of the inhabitants of Shanghai have returned to a more calm judgment of the situation after the excitement of the last weeks, and that the feeling which remains after the intoxication of the last weeks can only be a feeling of shame that otherwise sensible people should have allowed themselves to be led away by impassioned talkers, men without far-reaching (if any) interest in the welfare and thriving of our community, such as American dentists, missionaries, and similar individuals, in opposition to the established representatives of the citizens, viz., the Consuls and the Municipal Council, and permitted themselves in the heat of the moment to be led into voting for resolutions which, even if they could have been carried out, would in no way have improved the situation. They must also feel that now, when they have accepted the measures which were formerly condemned by those heroes of the tongue, they have made themselves the laughing-stock not only of the Chinese by whom we are surrounded, but also of all the outposts which have hitherto considered Shanghai as a sort of metropolis, with a population to a certain extent able to judge for themselves and with a will of their own. Everybody must feel that Shanghai's prestige and importance has suffered immeasurably through the immoderate and perfectly wrong proceedings of the citizens, that the fight about the wheelbarrows will remain an everlasting reproach, and that the curse of ridicule will rest with us long, and that for some time to

Extract from the HongKong Daily Press,  
June 17th, 1897.

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HOLHOW.

( From a Correspondent. )

The American Presbyterian Mission is doing much good ~~work~~ steady, and unostentatious work among the people here. A more cultured and refined body of Missionaries it would be difficult to find. Without in the least surrendering their own convictions they are, with true charity, ever ready to admit that we must often agree to differ if we would live at peace with all men. We hope that they will meet with greater success in the near future. We paid a visit to their new hospital and were most favorably impressed with all we saw there. Both in the operating room, the consulting room and the dispensary, everything was in apple-pie order. The instruments had the appearance of being new, although they have been in constant use for many years. In fact, there was a place for everything and everything was in its place. The Hospital is under ~~the~~ Dr. H.M. McCandliss, whose skill as a physician and surgeon is well known here to both foreigners and natives. The Mission has every reason to be proud of such a talented gentleman. He is not only the physician; he is also the architect of both the hospital and the dwelling house. In building the latter it is quite impossible for the most unfriendly critic to charge them with having built it out of the "few remaining bricks;" for a more modest dwelling it would be difficult to find outside of Hainan. I would recommend those who are ever on the alert to find fault with missionary work to pay a visit to one of the mission hospitals which can be found in any of the treaty ports. Let them see ~~that~~ all the patients as they come before the doctor, and then I am convinced they will be ever ready to give praise and admiration where it is indeed due.

THE Governor of Kiangsu, H. E. Chao, has given his sanction to the publication at Soochow of a literary magazine dealing mainly with Western sciences, etc., on similar lines to the magazine we noted the other day published last April in Changsha, the capital of Hunan. Already Tls. 8,000 have been subscribed by the officials and gentry of Soochow, but the promoters require Tls. 12,000 before they can begin publication. Three well-known *chüjên*, or Provincial graduates, have already been engaged as editors for the new magazine, which will be called the *Soochow Literary Magazine*.

A SOOCHOW native correspondent reports the arrival of Willison's Circus in the new settlements of that city and predicts that at least 200,000 people will visit the show owing to the novelty. So great has been the commotion caused amongst the natives by the arrival of the Circus that the three district magistrates of Soochow have had to make personal inspection of the now crowded settlements, followed by strong

ACCORDING to a leading article in the *Sin-wên-pao* on Wednesday exhorting its readers to taboo bound feet in women, and strongly advocating natural feet for the next generation of women in China, it appears that a large number of influential members of the *literati* and gentry in Kuangtung province have also written against foot-binding, and several anti-binding societies have in consequence already been established in that province. "Hence mothers need not fear now that their daughters cannot marry well with natural feet, as the members of these societies have agreed to let their children intermarry. As all the members, so far, are either men of high literary standing or wealth the natural-foot girls will be able to marry into the best of provincial families." In the prefecture of Shaoch'ing, Kuangtung, the people of over eighty villages never bind their daughters' feet. Indeed, young women with bound feet there are always

concubines, while the wives proper have natural feet—a reversal of the order of things in this Empire. This antipathy to foot-binding found its origin in the Taiping rebellion. When the rebels got to Shaoch'ing they killed all the women with bound feet, while those with natural feet all escaped.

ACCORDING to a memorial of the Board of Revenue recommending a new system of taxing native-grown opium, the chief opium producing provinces in this country are stated to be Szechuan, which will produce this a year crop of 120,000 piculs; Yunnan, 80,000 piculs; Kueichou, 40,000 piculs; Chèkiang 14,000 piculs; Kiangsu 10,000 piculs; Kirin 6,000 piculs; Anhui, 2,000 piculs; Fukien 2,000 piculs; and the provinces of Kansu, Shensi, Shantung, Shansi, Honan, and Chihli, an aggregate amounting to 60,000 piculs, or a total of 334,000 piculs from 14 out of the 21 provinces which constitute the present empire of China—not including Outer Mongolia and Tibet. The memorial further states that according to the above estimate which the Board has reason to believe to be quite accurate, having been compiled by Sir Robert Hart at the Board's request, the duty on the native opium this year should amount to at least 20 million taels, at the ordinary tax of Tls. 60 per picul; but, so far, not a-third of this amount has found its way to the Imperial exchequer, the rest having gone to enrich the provincial authorities and their tax collectors. It is now proposed to begin with the provinces of Kirin, Szechuan, Yunnan, and Kiangsu, for the collection of native opium duty which is to be handed over to the I.M. Customs at Shanhaikuan, Chungking, Mêngtze, and Chinkiang, respectively.

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EXTRACTS FROM ARMINIUS VAMBERY'S "WESTERN CULTURE IN EASTERN LANDS."

(From Chapter I. - "Western Influence in the East")

"During the much-extolled golden era of the history of Asia, tyranny and despotism were the ruling elements, justice a vain chimera, everything depended on the arbitrary will of the Sovereign, and a prolonged period of rest and peace was quite the exception. Asiatics, from motives of vanity or inborn laziness, may condone these abnormal conditions, but still it remains our duty to recognize the true state of affairs, and to take pity upon our oppressed fellow-men. Without our help Asia will never rise above its low level, and even granted that the politics of European Powers are not purely unselfish, we must nevertheless, keeping the ultimate object in view, approve of the interference of Europe in the affairs of the East, and give the undertaking our hearty support."

Viewed in this light, we may be thankful that the Christian West for 300 years has been unceasing in its interference in Asiatic affairs. Although the Italians, Dutch and Portuguese were the first in the field, we recognise in our days only two competitive Powers - Russia and England. The historical development and national and political interests of both these nations are closely bound up with Asia. When I say Asia, I mean Moslem Asia, which has engaged my attention for years, both in a theoretical and in a practical manner. Non-Moslem Asia will only be occasionally mentioned in these pages."

(From Chapter XII. - "The Russification of Siberia.")

"Whatever may be our estimate of the standard of Russia's civilising methods, one thing is certain and remains infallibly true, namely, that Russian culture is always, and in every respect, to be preferred to the primitive culture of the Asiatic."

(From Chapter XIII. "Result of Russian Influence.")

"Anyone judging of Russia's influence with prejudice and without sufficient knowledge of the true state of things may comfort himself with the thought that the half-culture of Russia is preferable to the many evils of Asiatic society, and is at any rate a step forward on the way to improvement, for they say, 'The better is often an enemy of the good.' Yes, but when we consider how long, how tortuous, and how toilsome is the road by which the Asiatic is made to travel before he reaches the so-called Russian 'cross-road', which will lead him to the true source of modern culture, we cannot be especially enthusiastic about this mode of transformation. The Russian State does not civilise, it merely conquers, absorbs, sacrifices everything in its national Moloch, and thinks only of enlarging its territorial dominions. When this Slav Moloch shall have demolished and consumed the foreign ethnical elements, it may come to pass that Russia also will make progress in the way of modern freedom and culture. It may grow yet to be a true representative of the western world, and come forward in Asia as the reformed and saviour of oppressed humanity. But that time is far distant yet, and until it comes the accumulation of crude force in the hand of an autocratic-despotic Government is bound to curb the free development of the Russian State and endanger the peace and progress of Europe."

(From Part II. - "The Civilising Influence of England.")

VI

Anyone realising the importance attached to religion in Asia will easily understand how impossible it is to bridge over the gulf which separates the professors of these various beliefs in India. Religion absorbs the intellect of the Asiatic; it is stronger than his feeling of nationality, for the latter is almost everywhere of secondary importance. In India, the centre of Asiatic thought, religious differences have always been the most effective weapons in the hand of the foreign conquerors, because faith in these regions is enveloped in a fanaticism wilder in its ecstasies and its excesses than is found in any other part of the Old or of the New World. It is only on the strength of this eccentricity and exaggeration that Hinduism, as professed by the mass of the Indian people, has been able to maintain itself as a religion without any properly defined ordinances and regulations. Sir Alfred Lyall says with reference to this: "Hinduism is a religious jumble, a confused mass of superstition, spiritualism, demon-worship, demigods, deified saints, tutelae gods, local deities and universal deities with their innumerable chapels and temples, with the clatter of unharmonious ritual, and the worship of deities who at one time abhor the death of a fly, at another revel in human sacrifices." A faith, in short, the conception of which is quite different to our meaning of the word - just as the word 'Hindu,' from the national point of view, expresses not so much an ethnos, or geographical conception, but is merely the name given to an accidental conglomeration of sects, families, hereditary professions, and castes."

(From Chapter 11. - "The Consolidation of British Power.")

In the fourth place, it was not so much force of arms, military skill, and courage, but rather the firm rule, the justice, the forbearance of the British Government with regard to the subjugated Hindus, which facilitated the work of conquest and laid the foundation of the British Empire in India. We will refer to this again later on, but would only point out here that these advantages of the English administration from the very first impressed the natives, who had never known such qualities in any of their native rulers. The conquerors of the far Western land appeared to them in quite another light than the Asiatic despots who hitherto had harassed, tortured, and plundered the Rayat (people.) Whether the former were Christians, and the latter Mohammedans or Vishnu worshippers, made little difference to the placid, peace-loving farmers and labourers; all were equally unknown to them, and their affections naturally went out to the masters whose rule brought peace and blessing and order, and these gifts were first bestowed upon the inhabitants of India by the British Raj (Government).

From whatever standpoint we view the history of the English in India, one thing will always strike us most forcibly - namely, that with the British occupation our Western civilisation obtained its first great triumph over old Asiatic culture. All European endeavours to make an impression upon the ancient world up to that time are too small and too insignificant to be compared with the moral weight of the English triumph. Not in the victorious campaigns against Turks, Arabs, and Persians, but by the battles fought by Clive and Hastings on the plains of Hindustan, the self-conceit and the self-confidence of the genuine Asiatic received its first shaking. The dominating strength of the mighty influence of modern culture here first asserted themselves in the actions of the conqueror the reformer, and the legislator. Two diametrically opposed conceptions of life here came into collision. A mutual understanding was hardly possible; it was the question as to which of the two should gain the

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final victory. Two greater contrasts than existed between Englishmen and Indians can scarcely be imagined. The Englishman stands out as the prototype of modern Europeanism - restless, energetic, eminently practical in thought and act, steadfast of purpose, always looking ahead, and, above all, with an indomitable love for freedom and independence; while the Hindu is the personification of Asiaticism - slow and sluggish in thought and act, languishing in the bonds of fanaticism, thinking no further than the morrow; belonging to a people who have never known political liberty, who have never had energy to assert their independence, who have been satisfied with the protection and guardianship of their superiors, and who only occasionally have been roused to action, but for the rest have been content in their lazy doctrine of laissez faire and laissez aller.

(From Chapter IV. - "Increase of Well-Being.")

"Considering my many years' experience and my intimate knowledge of life in the East, I often ask myself the question; How is it that the natives have shown themselves so complacent towards the English and have submitted to reforms such as even modern Oriental reformers have hardly dared to introduce among their own countrymen? It is my firm belief that the introduction of impartial jurisdiction, the security of life and property, and the perfect fairness of the legislation, have from the first attracted the Hindu; for the native governments, not excepting those of the most enlightened of their Princes, lacking these essential qualities, always lay as a heavy curse upon the people, and were subsequently hated. When the farmer and the artisan are not interfered with; when they know that their property is safe; that they will not be robbed or deceived by tax-collectors, and when they can rely upon the fairness of their judge's verdict, they soon become valuable servants of the State and the Government. In India especially, the people troubled themselves very little about the faith and the nationality of their foreign masters, since from time immemorial they had been accustomed to foreign rule; for in the eyes of the Southern Indians, Pathans, Rajputs, and Beluchis are in language and outward appearance as much foreigners as Englishmen are. What the people most longed for was a staid government and national peace, in order that they might lead quiet lives under the protection of the law. In this respect the English government has fully satisfied the anticipations of the natives, for, as the several countries of the Indian Peninsula had never before been united under one and the same sceptre, there never was such a measure of peace as now exists under English administration.

"Up to the year 1880 the capital spent by the State upon the canal system amounted to 20,500,000. Although acknowledging that native Princes of the past deserve credit for their temporary efforts at irrigation - as, for instance, the Mogul Prince Sultan Akbar - we must not forget that those irrigation works were constructed almost entirely by forced labour, and not ~~ad~~ under the British administration, without the compulsory co-operation of the farmers. I have seen in Khiva how the whole population of a district was forced to work day and night to cleanse a canal, and it has given me a poor impression of the fatherly care of Oriental princes. The Indian farmer of to-day, with comparatively little exertion, can draw from the soil almost any kind of produce necessary for the sustenance of his family, and famines only occur where the delay of the regular rains causes unusual droughts, or where locusts, floods, or other physical



catastrophes upset all human calculations and provisions. At all times India has been subject to these terrible plagues, and, as far as human knowledge goes, many hundred thousands of people have fallen victims to them under the native rulers. In the famine of 1769-70 a third of the population of Bengal perished. Against these terrible odds the English have fought with every means at their disposal, and the timely assistance by which, during such occasional scourges, millions of lives have been saved has swallowed up immense sums of money. The famine of 1874-1879, apart from private charities, chiefly derived from England, cost the Anglo-Indian Government  $\text{£}16,000,000$ . Formerly, apart from these elemental disturbances, war and the unbridled tyranny of Princes robbed the farmer of the fruits of his labour. Now the former danger (war), under the protection of Pax Britannica, is done away with; and tyranny is also out of the question, because the system of taxation in India is more advanced than in any of the independent Moslem States, more advanced even, than in many European lands. It is supposed that the Hindu pays 1s.9d. per head per year in taxes, and that, including the land tax, the contribution is perhaps twice this amount - 1s. 4 rupees 8 annas; this is according to Paul Boell. The English at home pay six times that amount per head.

The French author already quoted is of opinion that, on account of the great difference in the proportionate wealth of England and India, the Englishman pays 6 percent, and the Hindu 16 percent, of his income to the State; but he seems to have forgotten that, in spite of this, in England the taxes contribute five-sixths, and in India only one-fourth, to the public expenditure, and that therefore the Hindu contributes really very little to the great cost of the civilisation of his land in comparison with the advantages which he derives therefrom. That the State expenditure in India during the second half of the past century has more than doubled itself must be attributed to the fact that since 1840 six large provinces (covering an area of 500,000 square miles, and with 60,000,000 inhabitants) have been incorporated into the Indian Empire. We can only marvel that, notwithstanding the greatly increased expenses for reforms and improvements, the taxes have not been made heavier than they are. Criticism hostile to England always seems to take pleasure in pointing out the disproportion between the taxes in India and the low figure of the average yearly income of the Hindu (27 rupees per head); but it is forgotten that the annual income of the Turkestanis is on an average much lower still, and that the assessment of the Russian taxation is considerably higher. In Russo-Turkestan the settled inhabitant pays on Kharadj and Tanab, and the nomad on tent and cattle tax, proportionately more than the Hindu, without enjoying in return the same privileges which the advanced culture of the English offers.

Moreover, it should be noted that, of the  $\text{£}72,272,000$  annual State revenue of India, only  $\text{£}20,816,000$  are contributed by the taxes, while  $\text{£}54,456,000$  are derived from other sources and from public institutions and works which benefit the tax-payer. Amongst the latter we will only mention the improved means of communication through the construction of the railways; in this respect India does not come behind even the most advanced countries of Europe. The great railway net which now spreads over the whole of India was commenced under Lord Dalhousie, and the first line was opened in 1853. The construction of railways advanced rapidly everywhere. In 1885 scarcely 12,279 miles had been opened, and in 1900 24,707 miles were open to traffic. The several lines have been built either at State expense or guaranteed by the State; in some cases subventioned, and in others built by the natives themselves. Thus far the costs of construction have been  $\text{£}52,596,779$ . In 1900 174,824,483 persons travelled

by these various lines, and the revenues amounted to 315,967,137 rupees. In Russian Turkestan there are, properly speaking, only strategical railway-lines; but in India the economical, social, commercial, and industrial interests of the land are benefited to an extraordinary extent, and give a new direction to the ethical and moral disposition of the people. The same applies to telegraphic and postal communication, for in communities where formerly slowness was preferred to rapidity, and rest to activity, the postages in the year 1900 amounted to 521,664,746, and the telegraphic despatches to 6,237,301. There, where formerly the popular pilgrimages used to take days, and often weeks, as many hours are now found sufficient, and the Asiatic is, as it were, compelled to recognise the value of time. The great works of a material nature which England has accomplished in India have of necessity made a deep impression upon the minds and the spirit of the Hindu, and have largely contributed to facilitate that moral transformation which it was England's intention to bring about."

(From Chapter VII. - "Change of Native Morals.")

"But the views of life persisted in for centuries cannot be changed with a turn of the hand, and the Hindu, whether of Moslem or Hindu faith, can certainly not be changed, as by a *deus ex machina* into a regular European. It is something to be able to say, of the generation brought up under the English system, that if not in an intellectual, at any rate in a moral sense it favourably distinguishes itself from its predecessors. It is this moral side of the character of the neo-Hindu which promises so much. It is not a feature often seen amongst West Asiatics brought up in European civilisation. It seldom shows itself among the Turks, Arabs and Persians, and it is the absence of moral principle which has shipwrecked all attempts at civilisation in the western Islamic world.

"The fact that England can allow the natives of India to take such an active part in the Government is chiefly due to the care bestowed upon the schools, and even England's bitterest enemy cannot accuse the Government of narrow-mindedness when one considers that in the Legislative Council of the Viceroy, native Hindus and Mohammedans take part, and that their votes often have a preponderating influence upon the administration and upon the foreign and home politics of the country. England has sometimes been blamed because thus far no native has thus far been appointed as Governor of the provinces or as Commander of the army. But this criticism is, in existing circumstances, unreasonable, for it would be unjust to expect the Hindu to possess the same ability, the same strength of character, and the same energy, as an Englishman, and if on no other ground than that of the difference in their nationality, religion, and caste, one could scarcely imagine a warlike Sikh or Pathan taking his orders from an effeminate Bengali. England surely does enough when the native, after the ability and merit have been fully proved, is admitted to all kinds of State offices. As we said before, the greater number of official positions in India are given to Hindus; but in the highest administration and supervision must remain in the hands of the English themselves, to insure the peace and prosperity of the country. Do the French in Algiers and the Russians in Turkestan act differently? Would not the Algerians and the Turkestanis consider themselves fortunate indeed if they had in the management of the country even a small proportion of the part that the Hindus enjoy under the English administration in India?"

(From Chapter VIII. - "Native Critics of British Rule.")

VI  
 "When, in my ardent desire to investigate the mutual relationship between English and Hindus, I inquired among the latter what their views were on the subject, two points particularly offensive to the native pride were generally advanced, and the settling of these seemed eminently desirable to them. In the first place, they complained of the strictly official tone, the ice-cold treatment, and the exclusive position of the English officials. This galls them."

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 "The second thorn in the eyes of the Hindu are the Christian missions, in which they fear the danger of falling away from the old faith, and of denationalisation. In India the Government is accused of secretly favouring the missionaries - Hindus have often told me so; but this is not the case, for official England makes no difference between the various sects and religions, and if the missionary stations received government support, they do so merely as establishments of public instruction, by which the general public is benefited. As regards the usefulness of the missionaries, opinions differ even in England. Some hold that their activity may be instrumental to convert Mohammedans and Hindus to the Christian faith, although the results so far obtained are not very encouraging. In the year 1850 there were nine Protestant Missionary societies in Ceylon, India, and Burma, with the result of 27,000 converts, and in 1870 there were no less than thirty-five societies at work, and the number of converts was 318,363, a figure which is hardly worth mentioning as representing Christian supremacy over a gigantic region of nearly 292,000,000 heathen. Others, again, are of opinion that the conversion of Mohammedans and Hindus is a hopeless task, not justifying the tremendous costs connected with the work. It has been calculated what is the price in pounds sterling of every hair on the head of every Hindu convert, and it is further stated that the formality of baptism is looked upon by the natives as a lucrative business. According to Sir John Strachey, the Christian natives of India are only Christians in name and are not respected either by the Europeans or by their own compatriots. European culture has exercised a considerable influence over the Hindu without making him a Christian. With the Mohammedans the task is still more difficult. It is chiefly the people of the lowest castes - the so-called pariahs - who come to be baptised. But as everywhere, so here also the truth lies midway. Missionaries are valuable as representatives of our culture in the East, so long as they serve humanity, maintain schools and hospitals, and give unquestionable evidence of the philanthropic intentions, the tolerance, and the impartiality, of the Christian West over those of another faith. In this respect the missionaries are creditable apostles of humanity, and fully deserve our admiration and recognition. But it is different as regards their attempts to convert Mohammedans and Hindus to Christianity. The Christian religion may in the beginning have borne many traces of Asiaticism; but in its further development it has decidedly adapted itself to Western views, and as an amalgamation of Aryan and Semitic ideas, as Seeley expresses it, it has become a European religion par excellence. As such it is a development foreign to the Asiatic mind; a faith which does not coincide with his tastes and conceptions of life, and an anonymous author in the Contemporary Review is about right when he concludes his instructive article, entitled 'Islam and Christianity in India,' with the remark: 'Mohammedan proselytism succeeds in India because it leaves it converts Asiatics still; Christian proselytism fails in India because it strives to make of its converts English middle-class men. That is the truth in a nutshell, whether we choose to accept it or not.'"

(From Chapter on "Effect of Educational Reform.")

"The patriotic and enlightened Sir Seid Ahmed addresses his fellow-countrymen in the following words: 'Suppose all the English were to leave India, who would be the ruler of India? Is it possible that under those circumstances Mohammedans and Hindus should sit on the same throne and remain equal in power? Most certainly not. It is necessary that one of them should conquer the other and thrust it down. You must remember that although the number of Mohammedans is less than that of the Hindus, and although they contain far fewer people who have received a high English education, yet they must not be thought insignificant or weak. Probably they would be by themselves enough to maintain their own position. But suppose they were not? Then our Mussulman brothers - the Pathans - would come out as a swarm of locusts from their mountain valleys. Like a swarm of locusts would they come, and make rivers of blood to flow from their frontier on the north to the extreme end of Bengal. This thing - who after the departure of the English would be the conquerors - would rest on the will of God. But until one nation has conquered the other, and made it obedient, peace could not reign in the land. This conclusion is based on proof so absolute that no one can deny it. . . . Be not unjust to the British Government, to whom God has given the rule of India. And look honestly, and see what is necessary for it to do to maintain its Empire and its hold on the country. . . . Be not unjust to that nation which is ruling over you. And think also on this - how upright is her rule. Of such benevolence as the English Government shows to the foreign nations under her, there is no example in the history of the world."

(From Chapter on "Despotism of Moslem Rulers.")

"In vain the moralists and historians of the Moslem East eulogise the justice, the uprightness, and impartiality of some one or other ruler of the past; in vain the Golden Age of peace and prosperity is depicted in glowing colours and described in beautiful metaphors. Those who have made a profound and impartial study of the people and the conditions of the East, of the social and political structure, and of the relations between master and subjects, will find it hard to believe that it can ever have been otherwise in the East, and that humanity there has

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ever enjoyed even an approximate measure, of order and justice, in the sense in which these fundamental principles of cultural life are now understood."

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"It is not Islam and its doctrines which have devastated the western portion of Asia, and brought about the present sad state of things; but it is the tyranny of the Moslem Princes, who have wilfully perverted the doctrines of the Prophet, and sought and found maxims in the Koran as a basis for their despotic rule. They have not allowed the faintest suspicion of doubt in matters of religion, and, efficaciously distorting and crushing all liberal principles, they have prevented the dawn of a Moslem Renaissance."

(From Chapter on "Islam Capable of Reform.")

"It was not Islam which prohibited intercourse with Europe, for the Koran says; 'Look around you, for God's earth is large.' It was not Islam which forbade its followers to seek knowledge in the West, for the Prophet says; 'Knowledge is the ideal of the Mussulman; he must seek after it even if it be conveyed by the mouth of an atheist.' The following passages from the Koran further effectually show that Islam does not take ignorance and obscurantism under its protection:

'Seek knowledge, even, if need be, on the borders of China/  
Seek knowledge from the cradle to the grave.

One word of knowledge is of more value than the reciting of a hundred prayers.

The extinction of a whole tribe is less to be regretted than the death of one sage.

The ink of sages is more precious than the blood of warriors.

The wise man is seven times more deserving than the hypocrite.

One word of wisdom, learned and communicated to a Moslem brother, outweighs the prayers of a whole year.

God, the angels, the inhabitants of heaven and earth, bless him who teaches his fellow-men to do what is right.

Two persons have no equal; the rich man who is charitable, and the sage who imparts knowledge.

Wise men are the successors of the Prophet.'

(Vambery)

(From Chapter VII. - "The Political Future of Islam.")

"Such forbearance, such altruistic policy, can scarcely be expected in Europe - would, indeed, be incompatible with the existing conditions; and because this is so the still independent Moslem countries WILL SOONER OR LATER HAVE TO BUY THEIR MORAL AND MATERIAL UNION WITH MODERN CULTURE AT THE COST OF THEIR POLITICAL INDEPENDENCE, AND THE TRANSITION FROM ONE CULTURE TO ANOTHER WILL HAVE TO BE ACCOMPLISHED UNDER FOREIGN RULE.

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This is a hard verdict, and it is a sad prognostication for a nation which for centuries has occupied a politically independent position, and played an important part in the history of mankind, that it will have to put its destiny into the hands of another, and that a foreign Power. But how can it be otherwise when it has been convincingly proved that in every case where the Moslems have been deprived of their political independence, and have come under the dominion of Christian Governments, they lead a happy and quiet existence, make intellectual and material progress, and have less to suffer from chicanery and unfair dealing than under the sceptre of their native Princes and co-religionists? That this view, founded on irrefutable facts, is repudiated by Mohammedans who have come under Christian dominion, is quite comprehensible from the point of view of national egotism and political independence, but the repudiation cannot be justified. If, in ~~spite~~ a spirit of antagonism against the mighty West, they assert that their native government, with all its sad consequences, is preferable to the liberty and the prosperity which foreign rule has brought to them, they only express their personal opinion, not the feeling of the nation, and can only be looked upon as expressing their fanatical hatred. What surprises us most is when views of this nature are forwarded by Mohammedans in India, who thus use the liberty of the press, granted by the English, to blacken the British administration and declare their native regime of the past, destitute as it was of all order and rule - nay, even the frightfully mismanaged government of Turkey - to be preferable to the law and order and tolerance which prevail in British India. Of the advantages and the excellence of the Mogul rule history gives exhaustive evidence, and as regards the eulogies which Indian journals, such as the MOSLEM CHRONICLE, shower upon the present government on the Bosphorus, one

(Vambery)

wonders what would be the feelings, and what would become of the patriotism of some of these learned Moulvis if they were in the position of Turkish State Officials, who often for months together receive no pay, or of Turkish citizens watched night and day by spies and detectives, and not allowed to read a book or a newspaper without special permission from the authorities. If those slanderers and calumniators of the British administration would read some of the Turkish journals published outside Turkey, expressing the complaints and the despair of the people against the crying injustice, the tyranny, and the corruption, of their native Government, they might perhaps be induced to see things in a somewhat different light. Many, indeed, have already altered their opinion, and more than one modernised Moslem of India has come to my way of thinking as regards the advantages of European sovereignty, and openly declared that the cultural elevation of Islam is only possible under the guidance of a European Government? A distinguished Mohammedan of India writes to me as follows on this subject; 'I am firmly convinced that the English in India will render good and profitable service to Islamism, and that we under the protection of their liberal institutions will gradually come to the conclusion that the tyranny of our Moslem Princes has been and is an insurmountable obstacle to progress and improvement.'

(From Chapter on "Crescent and Cross.")

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"And herein lies the strongest proof of the irrefutable fact that IT IS ONLY THROUGH THE IMMEDIATE INFLUENCE OF EUROPE - i.e., UNDER THE PROTECTION AND DIRECT ADMINISTRATION OF WESTERN POWERS - THAT THE MOSLEM EAST CAN BE REGENERATED AND HOPE FOR A BETTER FUTURE."